THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

AUTUMN WOODS.

Who says, the wan autumnal sun
Beams with too faint a smile
To light up nature's face again,
And, though the year be on the wane,
With thoughts of spring the heart beguile?

Keble.

Come to the Autumn woods! come, it is now
The sweet sad Sabbath of the dying year.
Come, list the teachings of the Autumn woods,
The holy lessons whispered to the heart.
See what a gorgeous livery robes the trees!
Would ye not think 'twas Nature's jubilee,
And all had donned their holiday attire?
With transport gazing on the deep rich flush,
Grown doubly beautiful, by the last rays
Of burning gold, which day's proud monarch flings
Back from his chariot, as he slowly seeks
The caves of ocean, who could believe that all
Those brilliant, gay, and lovely hues, were but
The prelude to decay, like hectic false
On wan consumption's cheek, which brightest glows,
When the cold charnel-house, with damp drear gloom,
Impatient waits, death's victim to receive?
Where find we now the clustering foliage
Of the pendant vine—the wild dark grape,
The honeyed woodbine? Where the sweet brier rose,
Which on the viewless air its fragrance shed,
Like to some grateful heart, in lowly life,
Its Maker praising, while the thoughtless crowd
Cold and unheeding pass'd, nor mark'd the spot
Whence incense rose on angel's wing to heaven?
How soft the murmur by the breeze awoke,
While sighing sadly through the falling leaves;
Not long that pensive sound the soul subdues,
Hark! the loud blast sweeps through the forest trees,
Like to the noise of ocean's foaming surge
To fury lash'd, what time the impetuous wind
Comes riding onward o'er the crested wave:
Or, like the wail of nations for the dead.

Unshaded now the pure and tranquil stream
Whose lovely windings it was sweet to trace,
Along the flowered and mossy bank with trees
O'ercanopied, and thickly tangled vines.
The rocks have lost that verdure, which the hand
Of all-creating Providence had spread
O'er their harsh surface, that no spot might seem
So barren, but that He could make it bud,
And blossom, and delight the admiring gaze.
Oh, what a precious lesson here is taught!
He that could make the gently-creeping vine,
The clustering columbine with drooping bells,
The fair wild rose, and countless beauteous flowers
Fed by his sun and dews, adorn the rock,
Can he not make the stony, barren soil,
Of man's hard heart, softened by sovereign grace,
To bear the hallowed fruits which make him meet
To bloom above, in God's own Paradise?
[illegible] be his holy name!—he can—he will:
Shed by the [illegible]
Wash'd in a Saviour's blood, watered by tears
Of soul-felt penitence, the contrite one,
Who feels his purest acts are darkened o'er
With sin's foul blot, his holiest thoughts and words,
Too deeply tainted with a love of earth,
And feeling this, bends low in prayer to Him
Who said, "My grace for thee is all-sufficient,"
Then, girds the weapons of his warfare on,
And in the conflict dares again engage,
Oh, he shall flourish in those heavenly bowers,
Planted and nourished by the Eternal's hand,
Where the redeemed, culling immortal sweets,
Attune their harps, and join the grateful song
Which seraphs chant, "Worthy the once slain Lamb
To reign supreme, by every heart adored."

Yet, though the woods have lost their sunny garb,
Though soon commences Winter's chilling reign,
Who, all despotic, from the rigid north
Hurls forth his storms, darkens the face of day
With brooding tempests, which in anger burst,
And pour their fury o'er a prostrate world;
Yet will sweet Spring return, with opening buds,
And fragrant blossoms, and the gentle winds
Sporting them lightly through the new-born leaves,
And sounds of melody will fill the woods,
The rippling brook will bathe the pebbles
With its tiny wave, and make low music,
As the violet stoops to its embrace.
Oh, gladdening type, of man's most glorious hope!
The Autumn of decay will soon be gone,
The wintry night of death away shall pass,
The enfranchis'd soul from its dark prison burst,
Soar on and upward, mount on wings of light
To that far spirit-land, where ceaseless Spring
Sheds all her choicest odors, and the fount
Of Life's pure river, from the throne of God,
Wells out, exhaustless, its crystalline stream.

J. C.

CHRISTIAN JOY.

One of the features of primitive Christianity is the joy with which it inspired all who came under its influence. It is only necessary to read the New Testament with attention, to perceive that this was invariably the case with those who believe the Gospel at the beginning. Those who proclaimed it called it *glad tidings*; those who received it, felt it to be such. When Phillip went down to the city of Samaria and preached Christ unto them, there was great joy in that city. When he preached it to a solitary eunuch in the desert, he sent him on his way rejoicing. The disciples who believed in Antioch, were filled with joy and the Holy Spirit. And the Philippian jailer, though driven to desperation, no sooner received the word of the Lord, than he rejoiced, believing in God with all his house. Joy was not only the invariable effect of the reception of the Gospel, but the nature of the joy corresponded with the truth received, and the hope entertained. It was altogether spiritual and heavenly in its nature. Hence it is called—joy in the Holy Spirit—joy in the Lord—joy in believing—rejoicing in hope—joy unspeakable and full of glory.

It was not a sudden glow of feeling, a transient emotion, partaking rather of the nature of passion than of sentiment. It was calm, rational, abiding, and diffusive in its influence—the effect of a powerful and permanent cause. It was as lasting as it was exquisite, and distinguished from all terrestrial excitement. It entered into every thing in which the believer engaged—the most common concerns of life, as well as the exercises of religious worship. They not only prayed to God in psalms and hymns and spiritual songs, singing and making melody in their hearts unto the Lord, but they also eat their meat with gladness and singleness of heart. It was, in fact, a state of mind, and not a mere exercise of the animal spirits. It took its rise from a source in which alone there is fulness of joy.—*Wm. Jones.*

BISHOP ONDERDONK'S ADDRESS

TO THE FIFTY-FIFTH CONVENTION OF THE DIOCESE OF NEW YORK.

(Concluded from page 120)

Sunday after the Ascension, May 12, for the parish of Christ Church, Herkimer, *Herkimer county*, in the court-house in that village, preached in the morning; and in the afternoon, baptized two children, and confirmed one person.

Tuesday, 14, in St. Luke's Church, Monticello, *Otsego county*, in the morning, confirmed 3, and preached again in the afternoon.

Wednesday, 15, for the parish of St. John's Church, Exeter, in the Methodist Chapel in that village, preached and administered the communion, and preached again in the afternoon.

Thursday, 16, in Christ Church, Gilbertsville, baptized an adult, and confirmed 9.

Friday, 17, in Zion Church, Louisville, admitted the minister of the parish, the Rev. Amos B. Beach, deacon, to the priesthood.

Mr. Beach had relinquished the missionary station at Walton, Delaware county, where he is succeeded by the Rev. Robert Campbell, who resigned the rectorship of the abovementioned St. Luke's Church, Monticello, a parish now supplied with a portion of the services of the Rev. Seth Davis, of the diocese of Western New York.

Saturday, 18, in the same church, baptized an adult, instituted Mr. Beach into the rectorship, and confirmed 2.

Whitsunday, May 19, in the Methodist Chapel, for St. Timothy's Church, Westford, preached and administered the communion, and in the afternoon, baptized an adult, and confirmed 15.

Monday in Whitsun-week, May 20, in the Methodist Chapel, for Trinity Church, Cherry Valley, preached and administered the communion, and in the afternoon, baptized a child, and confirmed 17 persons.

Tuesday in Whitsun-week, May 21, instituted the Rev. Frederick T. Tiffany into the office of rector of Christ Church, Cooperstown.

It is now more than nineteen years since Mr. Tiffany, then in Deacon's Orders, entered on the pastoral charge of this parish. It is one of the first that was founded under the very laborious, extensive, and useful missionary ministrations of the late venerable Daniel Nash. Agreeably to Mr. Tiffany's desire, the connection of that good man with the parish, as its rector, did not cease until his death, in 1836; he, Mr. Tiffany, being only assistant minister, and taking the almost entire pastoral charge. Since that event, the precariousness of the acting pastor's health has stood in the way of his permanent settlement as rector. His serious privation of health, reported by me last year, being, by God's blessing, in a good degree being encouraged to anticipate his permanent physical ability to discharge the pastoral functions, the abovementioned institution took place. It was a delightful evidence of the tendency of long-continued faithful pastoral labor *in one flock*, to strengthen a clergyman's hold on the affections and confidence of his people, and thus contribute to his substantial and permanent usefulness.

I was happy to find measures on foot, in this parish, mainly through female enterprise, for the enlargement and improvement of its church.

Wednesday, 22, in Immanuel Church, Little Falls, *Herkimer county*, preached in the morning, in the afternoon confirmed one, and preached again in the evening.

Thursday, 23, in Trinity Church, Fairfield, in the morning baptized an infant and preached, and in the afternoon preached again.

Friday, 24, in the morning preached in a church at Norway, of which the Episcopalians are part owners, for the parish of Grace Church.

In the afternoon, preached in the Baptist Church, Newport.

Trinity Sunday, May 26, for the congregation of St. Stephen's Church, Fonda, *Montgomery county*, preached, morning and afternoon, in the court-house.

Monday, 27, in St. John's Church, Johnstown, *Fulton county*, in the morning confirmed 5, and preached again in the afternoon.

Wednesday, 29, preached in St. Ann's Church, Port Jackson, *Montgomery county*.

Friday, 31, confirmed 33 in St. George's Church, *Schenectady*.

Since my visit to this parish, in November last, when 17 persons, as noticed in a former part of the address, were confirmed, the then rector, the Rev. Aldert Smedes, jun., had been compelled, by impaired health, to resign his charge; and I now found him succeeded by his very intimate and dear personal friend, the Rev. William H. Walter, in whose settlement it would be difficult to say whether the vestry were more moved by an affectionate desire to pay the utmost proper regard to the wishes and feelings of the retiring rector, or by the just convictions of their understandings, that they were thereby doing the best service to the parish which they represented. The interest attached to this visit was to me of a very peculiar and heartfelt character, connected as the parish's high degree of spiritual prosperity is with circumstances attending the dissolution of its late, and the forming of its present pastoral relation, which commend themselves to the very best of our Christian feelings. The late rector continued for some time to reside in the parish, enjoying the well-earned affection and confidence of the people whom he so faithfully served, aiding, as he had ability, his successor in the charge, and doing what he might to promote his usefulness. He has since removed to this city, and engaged in that department of usefulness so intimately connected with the interests of the Church and the commonwealth—female education.

Mr. Walter had previously resigned the rectorship of St. Paul's Church, Tompkinsville, Richmond county, where he is succeeded by the Rev. Amos D. M'Coy, removed from the diocese of Michigan.

Saturday, June 1, consecrated Christ Church, *Troy*. This is the third church of our communion in that interesting and enterprising city; which, I ought to add, is the only city in the state, except New York and Brooklyn, which has that number. This, however, will not be very surprising to those who are acquainted with the characteristic liberality of its citizens, and with the strong hold there maintained by sound and consistent churchmanship. The latter is the result of God's blessing on the enlightened instructions and consistent practice, faithfully followed up by his successors and their associates, of the first minister of the church in Troy, the Rev. David Butler, D. D. That venerable man, whose presence at the consecration of Christ Church added much to its interest, still resides in the parish of which he was the faithful pastor for about thirty years, and which, when he commenced his labors there, had but three communicants, and no house of worship. A small church was soon built, and afterwards enlarged. In due time the present spacious and elegant parish church of St. Paul was reared, and the former one disposed of to the then newly incorporated parish of St. John's. Now the first pastor of the little band thus expanding itself, and furnishing materials for new organizations, lives to see the third church within the bounds of his original cure solemnly consecrated to God, and promising to be an efficient instrument in the promoting of His glory, and the spiritual and eternal good of His people.

The interior of Christ Church is favorably distinguished from the great mass of modern churches, by a reversion to the ancient Gospel model, whereby the commemoration of Christ's atoning sacrifice, and the seeking, by devout participation of the divinely constituted symbols of the body and blood therein offered, of its spiritual and eternal blessings, are presented to the people as the leading object of their religious assemblies. The altar holds its proper distinguished station, having suitably provided places, on its right, for the daily prayers, and on its left for preaching.

A very natural association of ideas, brings to my mind a request, frequently made, that I would express my opinion as to whether the portions of the communion service which the Church requires to be read on all Sundays and holy days, should be so from the desk or the altar. Both are allowed. My own opinion, however—and I speak it with a full recognition of the right of my reverend brethren to use herein their own discretion—is decidedly in favor of the latter. The reasons for this custom usually given by ritualists are doubtless familiar to the clergy, even if they do not prove as satisfactory to their minds as they certainly do to my own.

First Sunday after Trinity, June 2, in the morning, confirmed 26 in St. Peter's Church, *Albany*.

In the afternoon, confirmed 10 in Trinity Church, West Troy, *Albany county*.

In the evening, confirmed 21 in Christ Church, *Troy*. In which church I also officiated on the two following days, viz.

Monday, 3, instituted the Rev. William F. Walker, into the rectorship of the parish.

Tuesday, 4, admitted to the priesthood, the Rev. Isaac Swart, deacon, who, having ceased to be the assistant-minister of Christ Church, Cooperstown, Otsego county, where the re- [illegible] the necessity for his having an assistant, had become attached, as superintendent, to the Episcopal Institute, Troy; and is now rector of the newly organized Trinity Church, Albany.

Thursday, 6, consecrated the chapel of the Church of the Nativity, *New York*, rebuilt after destruction by fire. This is designed to be used as the parish church, until the expected erection, at a future day, of that larger edifice; when the chapel will be appropriated to week day services, and those connected with catechetical instruction.

Second Sunday after Trinity, June 9, confirmed 3 in St. James' Church.

The Festival of St. Barnabas the Apostle, Thursday, June 11, and the following day, were spent by me in a visitation of St. Paul's College, College Point, *Queen's county*.

This seminary, it is well known, had its origin, many years since, in the individual enterprise of its Principal, the Rev. Dr. William A. Muhlenbergh. Under the original appellation of the Flushing Institute, it justly commended itself to the respect, confidence, and affection, of the Church, for the efficiency with which it prosecuted, in the union in which God has joined them, the moral and spiritual, together with the intellectual, improvement of its pupils. By His blessing, it has been the means of training for usefulness in life, and happiness through eternity, ripe scholars, virtuous citizens, and devout members, and pious, talented, and useful ministers of the Church.

The Reverend Principal, who is still the sole proprietor of the College grounds and buildings—a state of things in regard to which I would most earnestly ask the Church whether it ought to be permitted much longer to continue—having frequently expressed a strong desire that I would consent to become, in my diocesan capacity, *Visiter* of the College, I deemed it not only right, but a duty, to contribute, by accepting the honor, and assuming the responsibility, of that station, to the effecting of that union of the College with the Church, as its handmaid in promoting the great objects for which it was divinely established, which I know has ever been near his heart.

The first action under this my new connection with St. Paul's College, was the visitation now noticed. The Principal having, in accordance with my wishes that I should be thus accompanied on my visitations, invited a number of the clergy of the vicinity, we met there on the above mentioned Festival of St. Barnabas. The visitation was opened by the service of the day—the Morning Prayer being read by two reverend instructors in the College, and the ante-communion service, together with a sermon, by myself. These exercises were performed in the chapel, a very neat and commodious apartment, arranged on the principle above noticed by me, for the proper performance of the respective services of the altar, desk, and pulpit, and furnished with an excellent organ. And I should do injustice to my feelings, were I not to observe farther, that the very reverent, devout, and appropriate manner in which the chapel exercises are performed, is a most pleasing manifestation of the holy spiritual influences which appear so happily to pervade this excellent institution. The remainder of the day was principally spent in witnessing an examination of the students by their instructors, and was closed in the chapel by devotions conducted by the Principal, consisting of the Evening Family Prayer in the Prayer Book, with the addition of a chant and hymn from the Liturgy, and the reading of the second Evening Lesson for the day. The exercises of the second day were commenced with the order for Daily Morning Prayer, conducted by the Principal. After which the examinations were continued through the whole of the forenoon, and a part of the afternoon.

I have entered so much in detail respecting the religious services connected with the visitation, because I think them gratifying evidence of the truly Christian and church-like character of the establishment. Its religious peculiarities, however, by no means interfere with a strict and thorough course of study. This was evident from the examinations, which afforded to my Rev. brethren present, and myself, the highest satisfaction. I believe there was no difference of opinion among us, that, taken altogether, it was one of the most creditable exhibitions of the kind—creditable to both teachers and pupils—which we had ever witnessed. The course of study is evidently thorough—a circumstance the more gratifying from the fact that the greater number of the teachers have themselves been there taught. In short, this my first official visitation of St. Paul's College, greatly strengthened the conviction, long entertained by me, that it ought to be extensively patronized, and liberally sustained, by the Church.

Third Sunday after Trinity, June 16, in St. Paul's Church, Tompkinsville, *Richmond county*, admitted to Priest's Orders the minister of the parish, the Rev. Amos D. M'Coy, deacon.

In the afternoon, preached in Trinity Chapel, Factoryville.

Tuesday, 18th, laid the corner stone of St. Thomas' Church, Ravenswood, *Queens county*; on which occasion, I had the pleasure of the company of my Right Reverend Brother, the Bishop of New Jersey.

Wednesday and Thursday, 19th and 20th, attended the annual meeting of the Board of Missions at New Haven. Nothing of peculiar interest transpired. The business was conducted with great good feeling, and the manifestations of a sincere interest in the great object for which the Board is appointed by the Church. The financial reports gave evidence of an encouraging liberality in the support of missions. There was also, however, rendered apparent a great deficiency in the needed ministerial aid,—connected with a correspondent deficiency, and even falling off, in the number of candidates for holy orders. This, brethren, ought to create the serious concern of all good members of the Church.

Fourth Sunday after Trinity, June 23, in the chapel of the Church of the Nativity, *New York*, admitted the minister of the parish, the Rev. Solon W. Manney, deacon, to Priest's Orders.

In the afternoon, confirmed one in St. John's Church, Fort Hamilton, *King's county*.

Each succeeding day in that week, except Saturday, was occupied in the business of our Sunday School Union, and General Theological Seminary.

The Board of Managers of the former, held and completed its annual session on Monday [illegible] Nothing very special was done. A happy state of [illegible] and prosperity was evidently apparent. The appointment of the Editor, noticed in my last address, and the enlargement, both in size and design, of the periodical now termed the Journal of Religious Education, and Family and Sunday School Visiter, were found to have operated greatly in favor of the Institution. That periodical and its invaluable little companion, the Children's Magazine, I again most earnestly and affectionately recommend to the patronage and encouragement of the diocese. No family should be without them.

The affairs of the Institution are managed with great prudence and propriety, and its monthly journal contains a full development, and perpetual illustration, of the principles on which it is conducted. These are of the soundest description. It is, in the most genuine sense, a Church Institution, designed, and most happily carrying out the design, to aid the Church in the religious instruction of the young. The pastor, the sponsor, the parent, the teacher, it regards as the Church's agents, in training her sons and daughters for glory; and explains, and urges, and would facilitate, their duties in this most important and responsible capacity. I commend the Union—its principles and its acts—to the serious consideration, and the liberal aid and encouragement, of the good people of this diocese.

The Board of Trustees of the Seminary met daily from Monday to Friday, both inclusive. Its proceedings have been published, and therefore need not be here detailed. It was most encouraging to find that the pecuniary contributions of the past year were more than sufficient to prevent encroachments on the capital—an evil to which, for a long time, we have had annually to submit. The examination and commencement exercises gave great satisfaction; and it is very apparent that the general state of the Seminary was never more encouraging, and its claims on the Church never stronger, than now. The Trustees, co-operating with the Associate Alumni, a corps of good and true sons of the Church, adopted measures for the speedy endowment of the vacant professorship of Pastoral Theology and Pulpit Eloquence. And what, brethren, to those who possess so much of the wealth and influence of the American public as do the members of our Church, is the raising, for so invaluable a purpose, of twenty-five thousand dollars? An individual—ever may the act be held in grateful remembrance by the Church—has given the same endowment of another professorship. God has given to many others who bear our name ability to do likewise; and has laid upon us all, by His Holy Spirit, the solemn obligation to do for Him as He has prospered us. The obligation involves an awful responsibility, which, overlooked, or lightly esteemed, as it may now be, will come with full force to the awakened conscience, when *the great account of stewardship* is required.

The examination of each day was opened with the appointed Morning Service of the Church; which, together with the Evening Service, is, I am happy to say, celebrated in the seminary chapel daily during each term. This is a most happy circumstance. The more the spirit of the Liturgy is diffused among our young men preparing for holy orders, the better may their preparation be expected to be. Thus also are shut out all plausible pretexts for the introduction of social religious exercises which must inevitably—as they are uniformly found to do—lessen that reverent estimation of the Liturgy, and interfere with that true spiritual view of it, which are so intimately connected with the growth in the Church of sound evangelical piety. This daily drawing from the Liturgy of its Christian guidance and instruction, and this daily approach, in its holy services, to the only fountain of all spiritual good, is certainly one of the best preparations of our candidates, for an able Gospel ministry, as it would be, if there were in our clergy and people, piety enough for its maintenance, of the members of the Church generally, for the holiness and virtue of the Gospel here, and their blessed reward hereafter.

At the Commencement of the Seminary, seventeen young gentlemen, being the Senior Class, received the Testimonial awarded by the Statutes to those who have acceptably prosecuted the whole course of study. They thus became Alumni, an honor conferred on none but those *who continue unto the end*; and having thus done all that the Church provides for her candidates, purchase to themselves a *degree* certainly possessing—because conferred by the Church, through her duly constituted agent—a claim to recognition and respect by her members.

Fifth Sunday after Trinity, June 30, in the Church of the Annunciation, *New York*, admitted to the Order of Deacons the following young gentlemen, who, at the Commencement above noticed, had become Alumni of the General Seminary of our Church:—William S. Bartlet, Caleb Clapp, George S. Gordon, Samuel M. Haskins, Andrew Hull, Joseph Hunter, Frederick W. J. Pollard, and Alfred Stubbs.

It gave me much pleasure to have on this occasion the company of my Right Reverend Brother the Bishop of Michigan, who did me the honour of preaching, and taking part in the ordination services.

Mr. Clapp is engaged as an assistant to the rector of St. Michael's, St. James' and St. Mary's Churches, in this city, and in the business of teaching at Astoria, Queen's county.

Mr. Haskins assists the rector of St. George's Church, Astoria, both in his parish, and in his Female Institute.

Mr. Hull is the missionary at Oneonta and Otego, Otsego county.

Mr. Hunter is the minister of St. Mary's Church, Brooklyn.

Saturday, July 6, confirmed 7 in the Chapel of St. Paul's College, College Point, *Queen's county*.

Sixth Sunday after Trinity, July 7, in Grace Church, Jamaica, admitted George Sayres, an alumnus of the General Theological Seminary, to Deacon's Orders.

In the afternoon, confirmed 8.

In the evening, confirmed 12 in a chapel occupied by a colored congregation.

Tuesday, 9, consecrated St. John's Church, Huntington, *Suffolk county*. This is one of the few remaining churches erected before the revolution. There is some uncertainty as to its age. It is, however, probably, not less than a hundred years. It, of course, was built long before we had bishops, and therefore not consecrated at its completion. It was used for worship, after the revolution, only at intervals, short and far between—the parish having become almost extinct, and the building suffered to go rapidly to decay. A few zealous and liberal individuals, however, having recently removed into the neighborhood, the parish was re-organized, and the church thoroughly repaired—their liberal designs and efforts having been greatly encouraged and strengthened by the faithful labors of the excellent missionary at the station. In this its renewed state—but preserving nevertheless its ancient peculiarity and solemnity of internal arrangement—its consecration was asked, and cheerfully effected, as a dictate of propriety, and a duty of religion.

Seventeenth Sunday after Trinity, July 14, preached in the Chapel of the U. S. Military Academy, *West Point*. This service was rendered at the request of the Rev. Jasper Adams, D. D., the chaplain of the Academy. I am happy to say that his services, in this beautiful and commodious chapel, are rendered in entire accordance with the rubrics of our liturgy—a circumstance sanctioned and approved by the respected and estimable superintendent of the academy, in just consideration of Dr. Adams' ecclesiastical obligations. I was much gratified with the obvious enlightened interest in the services taken by the officers of the establishment, and by its interesting corps of cadets.

In the afternoon preached, in the Presbyterian Church, Cold Spring, *Putnam county*, for a portion of the parish of St. Philip's Church, Phillipstown—Divine service being usually held there, in the afternoon, for the benefit of those parishioners who reside at Cold Spring.

Friday, 19, confirmed 21 in St. Peter's Church, Westchester, *Westchester county*.

Saturday, 20, preached in St. Paul's Church, Eastchester.

Eighth Sunday after Trinity, July 21, confirmed 1 in Trinity Church, New Rochelle, in the morning.

In the afternoon, confirmed 9 in St. Thomas' Church, Mamaroneck.

Monday, 22, confirmed 20 in Christ Church, Rye.

Tuesday, 23, in Grace Church, Whiteplains, preached and administered the communion, and in the afternoon confirmed 6.

Festival of St. James the Apostle, Thursday, July 25, in St. Matthew's Church, Bedford, admitted to the Priesthood the Rev. Alfred H. Partridge, deacon, the assistant minister of the parish; preached there again in the afternoon; and in the evening preached again for the same parish in the Methodist Chapel, in a distant and more central part of the village.

Friday, 26, confirmed 1 in St. James' Church, North Salem.

Ninth Sunday after Trinity, July 28, preached and administered the communion in Christ Church, Patterson, *Putnam county*; and preached there again in the afternoon.

Tuesday, 30, in St. Peter's Church, Lithgow, *Dutchess county*, in the morning baptized an adult, and confirmed 4; and preached again in the afternoon.

Wednesday, 31, for the parish of St. Paul's Church, Pleasant Valley, preached, morning and afternoon, in the Presbyterian Church.

Thursday, August 1, confirmed 28 in Christ Church, Poughkeepsie.

Friday, 2, baptized an infant, and preached, in St. Paul's Church, *Troy*.

Tenth Sunday after Trinity, August 4, in the morning, confirmed 17 in Christ Church, Ballston Spa, *Saratoga county*.

In the afternoon, confirmed 5 in the temporary chapel of Bethesda Church, Saratoga Springs.

Measures were here in process, with, I am happy to say, fair prospects of success, for the erection of a suitable parish church. The due establishment and support of the services, ordinances, and instructions of the Church in such places of extensive resort from all parts of the country, and which are therefore centres of proportioned influence, should be an object dear to every friend of the wholesome operation on the good order and welfare of the commonwealth, of the principles and precepts of the Gospel.

Monday, 5, laid the corner stone of Christ Church, Herkimer, *Herkimer county*, having previously preached on the occasion at the court-house.

I then proceeded to Geneva, Ontario county, for the purpose of attending in my place as a Trustee of Geneva College, a meeting of the Trustees, and the Commencement, of that institution. I was happy in perceiving the most satisfactory evidence of the growing prosperity, respectability, and usefulness, of the college, and the fair prospect of its amply repaying the efforts which the Church in this diocese has put forth in its behalf.

Having made arrangements for returning to this diocese, in which my next appointment was in St. Lawrence county, by way of Lake Ontario, I repaired to Oswego for that purpose. A violent wind on the lake, however, added to other circumstances entirely beyond my control, compelled me to remain in that village over the following Sunday, the eleventh after Trinity, August 11; in the afternoon and evening of which day I officiated in Christ Church, the services of the morning having been performed by a brother clergyman from this city. The six days thus spent by me in the diocese of Western New-York, afforded opportunity for a very delightful renewal of intercourse with brethren and friends once a beloved portion of my own pastoral charge, and for obtaining the most gratifying evidence of the happy results of the change of diocesan relations which has there taken place.

Although the delay to which I referred caused a disappointment to one of the parishes of this diocese on the Sunday last mentioned, yet by a change in my routine, involving a slight addition of time and travel, I was enabled to substitute another day, and thus accomplish all which I had originally designed.

Having returned to this diocese, I continued the visitation as follows:—

Tuesday, August 13, in the morning, confirmed 18 in St. John's Church, Ogdensburgh, *St. Lawrence county*; and preached there again in the afternoon.

Wednesday, 14, for the parish of St. Luke's Church, Lisbon, confirmed 7 in a church belonging to no particular denomination, and administered the communion.

Thursday, 15, preached morning and afternoon in St. Paul's Church, Waddington.

Friday, 16, confirmed 6 in the Methodist Chapel, Norfolk.

Saturday, 17, in Trinity Church, Potsdam, preached and administered the communion, and in the afternoon confirmed 15.

Twelfth Sunday after Trinity, August 18, for the parish of Grace Church, Canton, preached and administered the communion in a church belonging to different denominations, and in the afternoon, baptized therein 2 infants, and confirmed 4 persons.

This parish has for some time been sustained, through circumstances of peculiar trial and discouragement, by the divine blessing on the services of a lay reader, and the occasional visits of neighboring clergymen. I was happy to find a very neat church in the process of erection.

Tuesday, 20, preached in Christ Church, Morristown.

Friday, 23, in the Presbyterian Church, Malone, *Franklin county*, for the parish of St. Mark's Church, preached and administered the communion, and in the afternoon confirmed 3.

Thirteenth Sunday after Trinity, August 25, in Trinity Church, Plattsburgh, *Clinton county*, confirmed 12, and administered the communion, and preached again in the afternoon.

Wednesday, 28, in the morning preached in the district school-house, Port Henry, town of Moriah, *Essex county*.

In the afternoon preached in the Baptist Church, Moriah village.

In the evening, preached again at Port Henry.

Thursday, 29, for the parish of the newly organized Church of the Cross, Ticonderoga, confirmed 15, and administered the communion, in the Presbyterian Church.

For the very encouraging prospects which I found here and in Moriah, we are much indebted, under God, to our zealous and indefatigable missionary at Whitehall. All our missionaries should consider themselves bound, in that capacity, to extend their ministerial labors through the surrounding country, as need may require, and opportunity be given, and parishes whose ministers receive the missionary stipend should understand that a portion of their time ought thus to be abstracted from their immediate parochial labors.

Friday, 30, in St. Paul's Church, Whitehall, *Washington county*, confirmed 2. A third was to have been here confirmed; but it pleased Almighty God, in his wise providence, to arrest his purpose by bringing a rapid disorder to a fatal termination on the day previous to my arrival. Towards him, therefore, my ministration was changed to attendance and preaching at his funeral, on the afternoon of the day on which he was to have renewed his baptismal obligations.

Saturday, 31, in Christ Church, Hampton, preached in the morning, and in the afternoon baptized two adults, and confirmed 6.

Fourteenth Sunday after Trinity, September 1, in Trinity Church, Granville, preached and administered the communion, and in the afternoon confirmed 4.

Tuesday, 3, preached in the Methodist chapel, Fort Edward.

Wednesday, 4, for the parish of Zion Church, Sandy Hill, confirmed 2 in the Presbyterian Church.

Thursday, 5, preached afternoon and evening in the Presbyterian Church, Glen's Falls, *Warren county*; and baptized a child in the same village.

Fifteenth Sunday after Trinity, September 8, instituted the Rev. William H. Walter into the rectorship of St. George's Church, *Schenectady*.

In the afternoon, baptized a child, and confirmed 19 persons, in that church; and in the evening preached again.

Tuesday, 10, consecrated Christ Church, Marlborough, *Ulster county*; and in the afternoon confirmed 9 therein. The union, in this Church, of economy with great neatness, convenience, and fitness for its holy purposes, I would commend to the imitation of all parishes who would pursue the honest and Christian course of building in strict conformity with their means.

Wednesday, 11. in St. Andrew's Church, Walden, *Orange county*, preached and administered the communion; and in the afternoon confirmed 3.

Friday, 13, in St. Philip's Church, Phillipstown, *Putnam county*, admitted to Priest's Orders the Rev. Ebenezer Williams, deacon, its minister; and in the afternoon, confirmed 4.

Mr. Williams having resigned the missionary station at Hoosick Falls, Rensselaer county, succeeds, in the charge of St. Philip's, the Rev. Edward C. Bull, who has resigned the rectorship.

On my return home on the following day, it gave me great pain to receive communications from two of my brother bishops announcing the exercise of discipline on no less than four clergymen of the Church. Three of them were by the Bishop of Ohio, viz., Burton H. Hickox, indefinitely suspended, and John Williamson and Albert Bledsoe, displaced from the ministry—the last two under the 38th canon of the General Convention of 1832, and with the statement, required by said canon, where the facts justify it, "for causes not affecting their moral character."

The other case was the displacement from the ministry, by the Bishop of Kentucky, under the same canon, of the Rev. A. A. Willis.

Seventeenth Sunday after Trinity, September 22, in St. George's Church, Astoria, *Queen's county*, instituted the Rev. John W. Brown into the rectorship of the parish.

In the afternoon, baptized an adult and 4 children, and confirmed 3 persons.

In the evening, confirmed one in St. Mary's Church, *New York*.

At Astoria, I found that the laborious and indefatigable rector, who is also rector of the Astoria Female Institute—a truly Church seminary connected with the parish, and with the vestry thereof as its trustees—had contemplated opening his church daily for Morning Prayer, with an especial view to the teachers and pupils of the Institute. He requested me, if the plan met my approbation, to announce it publicly to the congregation. In accordance with my well known principles and wishes on the subject of public worship, I did so with very great pleasure, and invited the co-operation in this good work of the members generally of the parish. Justice is certainly not done to the Church, when, as now, there is so little knowledge, or just appreciation, of her pious maternal care, as to give plausibility to the impression that the love of social worship, and the desire for enjoying its comforts and spiritual benefits, more frequently than on but one day in the week, can be gratified only by the modern substitution of arbitrarily selected periods of temporary excitement for the ancient catholic honoring of God by providing for daily retirement from the world for communing with Him in the solemn services of His sanctuary. There is in the religious character of the present day a most unhappy infusion of the pelagian error which looks for spiritual results more to human expedients and plausible enterprises, than to the secret but sure influences of evangelical faith and devotion. More regard is had to the numbers whom curiosity or excitement may draw, than to the promise of the divine blessing on the faith and piety of a praying few. From the sure word of God, we may gather the utmost confidence in His vouchsafing a large increase of spiritual and temporal blessing upon our Church and nation, if, in accordance with the pious provisions of the former, a few good people would, wherever there are parishes, daily call upon God in her holy prayers and praises, and with the frequency to which she specially invites, seek the blessings of His redeeming mercy in the holy communion, which, for that end, he has appointed.

The arrangement above noticed for daily prayers in the church at Astoria, and similar antecedent action by the devoted and indefatigable rector of Christ Church, Troy, are among the pleasing evidences, constantly increasing, of the growth among both clergy and laity of a right feeling on this subject, and one which encourages me to hope that the day is not far distant, when, in this metropolis, which ought, in all things, to furnish a good example to the churches in our land, our spiritual mother's daily provided morning and evening incense shall be offered unto the name of the Lord of Hosts; and on each return of his own day, and of those which the Church makes holy unto Him, her children shall compass His altar, there to manifest the required remembrance, and seek in the required way the benefits, of His exceeding great love in the mercies of redemption.

Eighteenth Sunday after Trinity, and festival of St. Michael and All Angels, September 29, in Calvary Church, *New York*, admitted to Deacon's Orders William H. A. Bissell, an instructor in the Episcopal Institute, Troy, who had been transferred to this diocese, as a candidate from that of Vermont.

Wednesday, October 2, consecrated the Church of the Annunciation. This building, originally erected by a non-Episcopal congregation, was purchased by a parish which commenced in the movement of a few devoted members of the Church, who invited the Rev. Samuel Seabury, D. D., the talented and excellent editor of the Churchman, to serve among them, with the view of forming a new parish in a very populous ward of this city, in which there was not an Episcopal church, the canonical consent of the clergy of the other parishes in the city having been obtained. As might have been expected, the enterprise succeeded. A parish was organized, and the building, having been for some time occupied on a temporary arrangement, was purchased; and now, the parish having attained to great respectability of grade, to a most promising state of spiritual advancement, and to a general position fully encouraging the hope of its ultimately ranking among the most flourishing and influential in the city, the building having been duly altered, repaired, and refitted, was solemnly consecrated to the service of the Divine Head of the Church. It furnishes, I am rejoiced to say, another instance of the progress of correct sentiment and feeling touching the interior arrangement of churches. The altar, desk, and pulpit, are arranged on sound Christian principles. It is a great mistake, and one coupled with serious misapprehension of the Christian system, to represent the pulpit as the chief and most honorable part of a church. The plea for this is rendered plausible by taking the ground of the fundamental importance of the preaching of the Gospel. The ground is right, but the inference from it wrong. It can hardly be true that individual human comments on the Divine Word are the only preaching of the Gospel. When we have, as every legitimate portion of the Catholic Church has ever had, such large public readings of the word of God, and such holy and edifying liturgical services, embodying the spirit of God's word, and pressing it home to the heart and conscience, and such interesting and affecting ceremonial observances, duly enlisting the best feelings of our nature, and at the same time guiding them in the direction, and subjecting them to the control, of sound Gospel principles, it is in manifest contradiction to both Scripture and reason, to exclude the due observance of *these* from the true preaching of the word. They are a part of that preaching, and a part much more likely to be sound and correct than the individual comments of a preacher. They are a wholesome test, to which those comments may be subjected; and have most happily proved a security against that intrusion in public preaching of erroneous and strange doctrines, contrary to God's word, which has brought upon religious societies, unblest with them, so much of dissension and every concomitant evil work.

From this principle is fairly to be deduced the impropriety of so constructing our religious edifices as to give the pulpit the great and commanding preference, and to reduce to the position of mere accedents to that the desk of prayer, and God's holy eucharistic table. Very different from this is the truly Christian view of the subject. That regards the altar as the most important place in the church, and the desk and pulpit as subsidiaries to *it*. The Church of the Annunciation is constructed on this principle. The preaching of the Gospel, whether in the rich matter of the daily morning and evening service, the elevated instruction which the eucharistic solemnities draw from God's word, or the pastor's pulpit exercises, is presented to the people as a whole, only so distinguished in its parts, as of right should be distinguished the provisions made by the Church for the Great Memorial of Christ's atoning death, for the daily morning and evening offering of prayer and hearing of the word, and for the pastor's comments on the inspired text.

I was happy also to see in this church what is so often missing in our temples, a proper permanent font. Few circumstances, perhaps, are more illustrative of the unhappy departure from the reverent estimation in which Christ's sacraments and ordinances were held in days of brighter and more substantial piety, that now prevails, than the substitution for a proper font for baptism, a fixture of God's holy temple, of an ordinary vessel, introduced only as occasion may require.

And while on this subject, I am reminded of a peculiarity in the venerable and majestic temple in which we are now assembled, of very improperly rare occurrence. I mean, the providing of the chancel with a side-table, on which the elements for the eucharist are placed, before their removal, by the priest, to the Lord's table. There is a part of the communion service in which it is ordered that "the *priest* shall *then* place upon the table so much bread and wine as he shall think sufficient."[*] How wide a departure from this positive order of the Church is prevalent among us, I need not say. Nor need I say in what ignorance of what is right and proper is founded objection to an arrangement so clearly ordered by the Church.

To make this annual record complete, it must include the ordination held yesterday in your presence, when the Rev. Horatio Southgate, deacon, a missionary in the employ of the Foreign Committee of the Board of Missions, recently transferred to this diocese from that of Massachusetts, was admitted to the Priesthood. The presence and assistance, on that occasion, of my Right Reverend brother the Bishop of North Carolina, was a favor and a pleasure which I am also very happy to record; and I trust, beloved brethren, that you sympathized with me in the true delight with which I witnessed the very large numbers of the sons and daughters of Zion who pressed to enjoy the privilege of our solemn annual diocesan communion.

From the above details it appears, that during the year, I have assisted at the consecration of one bishop; ordained 12 priests and 13 deacons; instituted 7 rectors; laid the corner stones of two churches; consecrated 6 churches; and confirmed 945 persons on 71 occasions. I have also preached 213 times, and administered the Lord's Supper 40 times. Of the deacons ordained, 9 are alumni of the General Theological Seminary.

The changes among the clergy, other than those noticed above, have been as follows:—

The Rev. Hiram Adams has removed from Kingston, Ulster county, and become the rector of Trinity Church, Ulster, in the same county, where he succeeds the Rev. Ravaud Kearny, who confines himself to his other parish of St. Paul's Church, Redhook, Dutchess county.

The Rev. Alva Bennett has become Principal of the Little Falls Private Academy, Little Falls, Herkimer county.

The Rev. Moore Bingham has removed to the diocese of Vermont, and is succeeded in the missionary station at Hampton, Washington county, by the Rev. Lucius M. Purdy, who has removed from the diocese of Connecticut.

The Rev. Richard F. Burnham has resigned the rectorship of Trinity Church, Fishkill, Dutchess county, and removed to the diocese of Pennsylvania. The charge of that church having devolved on the Rev. Robert Shaw, missionary at Marlborough, Ulster county.

The Rev. Lawson Carter, deprived by feeble health of power longer to continue his very faithful and useful services as rector of Trinity Church, New Rochelle, Westchester county, has resigned that station, and is succeeded by the Rev. Thomas W. Coit, D. D., who has resigned the rectorship of Trinity Church, Brooklyn, now held by the Rev. Richard C. Shimeall, who had resigned the rectorship of the Church of the Messiah, New York.

The Rev. Orange Clark, D. D., has removed into this diocese from that of Western New York.

It truly grieves me to be obliged to record the death of that faithful man of God, the Rev. Alexander H. Crosby, late rector of St. John's Church, Yonkers, Westchester county. A true pastor of his flock, he guided them well through seasons of peculiar trial, and left, in the prosperous state of his parish, a most creditable monument to both the virtues and the talents with which God had been pleased to endow him. He is succeeded in his parish by the Rev. Smith Pyne, who has removed into this diocese from that of Connecticut.

The Rev. Alexander H. Cull, deacon, has removed into this diocese from that of Vermont, and become the missionary at Malone, Franklin county.

The Rev. Samuel C. Davis has resigned the rectorship of St. Mark's Church, Williamsburgh, King's county.

The Rev. Isaiah G. De Grasse, deacon, a colored man, confines himself now principally to a second colored congregation in this city, the colored mission on Long Island, of which he had charge, having, in consequence, been discontinued. He occasionally, however, visits the colored congregation at Jamaica.

The Rev. John Dowdney, jun., has resigned the missionary station at Kingston, Ulster county, and become rector of Trinity Church, Athens, Greene county. He is succeeded, at Kingston, by the Rev. Henry M. Davis, who has been received into this diocese from that of Rhode Island.

The Rev. Sturges Gilbert, removed into this diocese from that of Massachusetts, has become rector of St. Peter's Church, Hobart, Delaware county, where he succeeds the Rev. David Huntington, who removed, by letter of dismission, to the diocese of Maryland.

The Rev. David Griffith has resigned the missionary station at Morristown, St. Lawrence county.

The Rev. Charles W. Hackley has changed his canonical residence to the diocese of Mississippi.

The Rev. Nicholas Hoppin has been transferred to the diocese of Pensylvania.

The Rev. Charles Jones, having canonically removed into this diocese from that of Florida, has become rector of Calvary Church, New York.

The Rev. Daniel S. Lewis, has been transferred to the diocese of Mississippi.

The Rev. Charles M'Cabe, whom age and infirmity had long seriously interrupted in the discharge of active ministerial duty, has been taken to his rest, and we may trust, to the reward of humble and faithful Christian piety. The decease, soon after his own, of the excellent woman whom he left in widowhood, and the consequent aggravated bereavement of an interesting orphan family, are painful accompaniments of this providential dispensation.

The Rev. Timothy Minor has resigned the missionary station at Cherry Valley and Westford, Otsego county.

The Rev. William Morris has discontinued his services as assistant minister of St. Michael's and St. James' Churches, New York.

The Rev. Samuel Nichols has resigned the rectorship of St. Mathews' Church, Bedford, Westchester county, which he had held, with great sincerity of devotion to the interests of his people, for many years.

The Rev. John Noble, deacon, is the missionary at Fonda, Montgomery county.

The Rev. Benjamin O. Peers, the able and excellent editor of our Sunday School Union, has removed into this diocese from that of Vermont.

The Rev. Albin K. Putnam, deacon, having removed from the diocese of Vermont, is the minister of Trinity Church, Potsdam, St. Lawrence county.

The Rev. Joseph Ransom has resigned the rectorship of St. John's Church, Johnstown, Fulton county.

The Rev. John F. Schroeder, D. D., has resigned his office as assistant minister of Trinity Church, New York, and become the Principal of a Female Seminary, St. Ann's Hall, at Flushing, Queen's county.

The Rev. William Staunton has become rector of the newly incorporated St. Thomas' Church, Ravenswood, Queens county.

The Rev. James M. Tappan, a brother who, through a long series of bodily infirmity, most happily illustrated the holy influences of the religion of which he was a minister, God has taken to himself.

The Rev. William Tatham has, by the joint action of the vestry of Grace Church, and myself as Bishop of the Diocese, been canonically dismissed from the pastoral charge of that parish. He had previously ceased to be the missionary at Canton.

The Rev. Francis T. Todrig has removed to the island of Bermuda, West Indies; and as I have had satisfactory evidence of his having been fully received by the diocesan authority, I consider his canonical connection and responsibility transferred to that section of the Church.

The Rev. Thomas Towell, faithful and devoted, I fear, beyond his strength, has resigned the missionary station at Little Falls, Herkimer county, in the hope of finding a field of labor more favorable to his health, and removed to the diocese of Western New York.

The Rev. Alvin T. Twing has relinquished his connection with the Episcopal Institute, Troy, and become the missionary at West Troy, Albany county.

The Rev. Washington Van Zandt, who removed to this diocese from that of Rhode Island, has since removed to the diocese of Western New York.

The Rev. William Walton, deacon, has removed to the same diocese.

The Rev. Ezra B. Kellogg has been compelled, by ill health in his family, to retire from eminently faithful and useful devotion to the important duties of a city missionary in New York, and been canonically transferred to the diocese of Georgia. He is succeeded in the charge of the Mission Church of the Holy Evangelists by the Rev. Jesse Pound, transferred from the diocese of Western New York.

The Rev. Charles V. Kelly has canonically removed to Pennsylvania; the Rev. Henry H. Prout and the Rev. James Sunderland to North Carolina, and the Rev. Lloyd Windsor to Western New York.

I have this day, on letter of dismission from the Bishop of Connecticut, received into this diocese, the Rev. Daniel Shepard, deacon, Principal of the Delaware Academy, Delhi, Delaware county.

The present number of clergy in the diocese is 183, being 12 more than at the time of the separation of the diocese of Western New York, in November last.

Twelve clergymen have removed from other dioceses into this, and sixteen, exclusive of those who passed, by the division, into the diocese of Western New York, from this into others; and three have departed this life.

We have at present 52 candidates for orders, being four more than were reported last year, viz.

Henry Lawrence, George W. Fash, William H. Hughes, Josiah Perry, D. Hillhouse Buel, Albert D. Traver, Ralph Hoyt, Francis Edwards, John G. Barton, George D. Gillespie, Charles Aldis, Jesse A. Spencer, John W. Clark, Stephen Douglass, Freeman Clarkson, William Mulligan, Benjamin W. Stone, Theodore B. Lyman, Asa Griswold, James N. M'Elligot, William H. Moore, David M'Ilvaine, Fortune C. Brown, Nathaniel W. Starr, Whiting Griswold, Alfred M. Loutrel, Anthony E. Burt, James Millett, William E. Snowden, Maunsel Van Rensselaer, John S. Kidney, Robert Washbon, Charles F. Smith, Phillip E. Milledoler, M. D., John H. Hobart, Benjamin S. Huntington, Jacob D. L. M. Moore, Stephen Patterson, Thomas W. De Wolf, William Adams, Russell Trevett, John T. Cushing, Henry M. Beare, William D. Wedgewood, William Hall, jun., Arthur C. Cox, Samuel Sherwell, Arthur Carey, James Witherspoon, Benjamin Akerly, Benjamin Daniels, John C. Smith.

Of these, 21, viz., Messrs. Fash, Buel, Traver, Gillespie, Aldis, Spencer, Douglass, Clarkson, Mulligan, Stone, Lyman, W. H. Moore, Brown, W. Griswold, Loutrel, Snowden, Van Rensselaer, Kidney, Washbon, J. D. L. M. Moore, and Adams, are students of the General Theological Seminary. Several others are applicants for admission at the opening of the Seminary next week.

Charles Fox has been dismissed, as a candidate, to Connecticut, Henry H. Bates to Massachusetts, John Blake to Maine, and Hobart Williams, Major A. Nickerson, and Charles D. Cooper, to Western New York, and been severally ed in those dioceses.

Martin P. Greene and Alexander Crummel have had their names erased from the list of candidates at their own request.

James M. Fenn has been stricken from the list, and his application for orders rejected, in consequence of great unworthiness of conduct.

The joint anniversaries of last evening presented to our notice the three leading institutions of our diocese—The Education and Missionary Society, The Bible and Common Prayer Book Society, and the Tract Society. They are all most important institutions. Could my beloved brethren, the clergy and laity of the diocese, see as extensively as I have seen the immense good which they are daily doing, the present rate at which they are sustained would be gladly increased many fold. I fear the requisition of the canon touching contributions to the Education and Missionary Society, are hardly borne in mind; for it would pain me to think that their very extensive neglect is wilful. The requisition is, that each branch—education and missionary—should have a *distinct* contribution from each congregation in every year.

In the report of this Society mention is made of a change which is about taking place in the mode of aiding beneficiaries in their education. It is founded upon the principle of doing *effectually* what we do *at all*. We have no longer a stated benefice; but every applicant is to be aided to the extent of his reasonable needs, so that he is to be without excuse for not giving his attention undividedly to study; and is required to enter, with the consent of his diocesan, into an obligation to prosecute the full course of the General Theological Seminary.[*] I have been so much pleased with the view of this point presented in the report of the Society, that I purpose adding, as fully expressing my own views, that portion of the report as a note to this address.[†]

In connection with this topic, and to encourage as far as I can, the most liberal action in this all-important department of Theological education, it is proper that I state the determination that I have formed, after much serious reflection, not again to receive a candidate without literary qualifications.

The Education Board have adopted ample regulations to secure the aid of the Society from being extended to any but well qualified young men. And now, brethren, the practical questions will be, Shall the Education Board be sustained in its efforts to do what it can to furnish the Church with an able ministry? Shall I, brethren, be sustained in my warm desire to repel no well qualified young man who wishes to devote himself to preparation for holy orders? I will venture to hope that the answer of the diocese is decidedly affirmative; and to act upon that supposition.

Respecting the missionary operations of the society, I have reason to believe it to be the predominant opinion in both this diocese and that of Western New York, that the canon passed at the Special Convention of 1838 cannot be carried into profitable effect; and that the missionary operations of the two dioceses must be separately conducted. I need hardly say, however, that the Western diocese naturally expects and should receive from us, efficient and permanent aid. The difficulty in the way of any present action is, that the Convention of the Western diocese meets simultaneously with our own. There, therefore, cannot be, without long delay in the issue, any interchange of views between that Convention and ours. Would it not be well for this Convention to give the Managers of the Education and Missionary Society full power to act for it in a final adjustment with the Western diocese? I have reason to believe that the Convention of that diocese, now in session, will make arrangements for meeting such action on our part.

In conclusion, brethren, I commend you, in the important duties before you, to the direction of God's most gracious favor, and the furtherance of his continual help.

Benjamin T. Onderdonk.

New York, October 4, 1839.

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[*] Rubric, Communion Service.

[*] The following are the rules and regulations, to which reference is here made:—

1 No beneficiary shall be received under 16 years [illegible] communicant [illegible] Protestant Episcopal Church.

2. Every applicant must produce a certificate from a Clergyman, stating that he is personally acquainted with said applicant, and believes him to be of established religious and moral character; and has also such confidence in his good dispositions and temper, as to believe him a suitable person to be encouraged for preparation for the holy ministry.

3. Every applicant must produce a certificate from some approved teacher with whom he has studied, stating that his past progress in study has evinced great aptitude for learning, and great industry in application.

4. Every applicant must produce the written consent of his bishop, or if there be no bishop, the ecclesiastical authority of his diocese, to his subscribing a pledge to go through the full course of study in the General Theological Seminary, except he may be excused therefrom by the Education Board; and he shall subscribe such pledge accordingly.

5. Every applicant must lay before the Education Committee a full and satisfactory account of his pecuniary needs and resources, and the said committee shall assign him such an amount of aid, as in their opinion is necessary for his comfortable and proper support during his studies: provided, the said amount shall in no case exceed such sum as may from time to time be fixed by the Education Board as a maximum.

6. No beneficiary of this Society shall be allowed to engage in teaching or other employment which may interfere with his undivided attention to study.

7. No married man shall be aided by this Society.

8. Every beneficiary shall report himself to the Education Committee, at least once in 6 months, giving a satisfactory account of his conduct and progress in study.

9. Applications for aid must be made to the Education Committee, and the required preliminary documents laid before them, in time to be reported on by them, at a meeting of the Board to be held on the Saturday next preceding the annual meeting of the trustees of the General Theological Seminary; and the Board cannot engage to render assistance during the year commencing October 1st, to any whose cases have not been favorably acted upon at the abovementioned meeting.

10. Every beneficiary preparing for the Seminary must pursue his studies in some literary institution, or under some instructer, approved of by the Education Committee.

11. No person or body shall have the right of nominating to a benefice, without engaging to furnish at least two thirds of the amount which the Education Committee shall deem proper for the proposed beneficiary.

[†] Extract from the Eighth Annual Report of the Managers of the Education and Missionary Society of the diocese of New York.

"In reference to the support of beneficiaries, the Board have felt themselves constrained to adopt a new system of regulations, different in some important particulars from the one by which they had hitherto been guided.

"It was found, in many instances, that beneficiaries, from the inadequacy of the stipend which they received, were subjected to very great inconvenience and hardship, or else became very much embarrassed in their pecuniary affairs. Of course, in either case, a great impediment was placed in the way of the comfortable and successful prosecution of their studies A partial remedy for this evil was found in the occasional benefactions of some of the pious and liberal members of our Church in this city, to the Bishop, and to others, for the relief of necessitous students in Theology. Still the remedy was but partial, and was evidently one that could not be fully and certainly counted upon; and even if it could have been, was yet one which demanded an unnecessary expenditure of time and effort.

"Accordingly the Board determined, that in future, after a full examination into the circumstances of each case, an amount of money should be appropriated to each beneficiary, sufficient, by *strict economy*, to enable him to prosecute his studies without the fear of debt or want; a maximum being fixed which in no case would be exceeded. By this arrangement, the beneficiary will know precisely what he will receive; and that with prudence and care it will be sufficient for his support, and so will be relieved from all anxious care and uncertainty While the members and friends of the Society will not be under continual apprehension as to the condition of the students, nor be continually called upon to raise extra sums for their relief

"The Board are fully aware, that by this arrangement they may not be able to place as many beneficiaries upon their list as in past years,—though they cannot but hope that their course will receive the sanction of the intelligent and reflecting, and that their increased wants will find an increased liberality. Still they deem it best for the Society, and best for the Church, to have a small number of beneficiaries placed above the fear of embarrassment and discomfort, than to have a large number half sustained, and who hence will be in constant perplexity themselves, and the sources of constant uneasiness to their friends. The Board, however, will cherish the hope, that whatever funds may be needed for this important object will be furnished by the Church; and that they will not be compelled to send any applicant empty away."

COMMUNICATIONS.

For the Churchman.

UNAUTHORIZED PRAYER BOOK.

Mr. Editor,—A friend at my elbow just informs me that he was, a few days ago, in Richmond, Virginia, offered, at a book store, a copy of the *rubricated* 18mo. Prayer Book, published in this city, which the Bishop of this diocese has lately, agreeably to the canon, pronounced, through your columns, to be unauthorized by the Church. This circumstance has induced me to suggest whether all such canonical exposures of unauthorized Prayer Books ought not to be copied in all our Church periodicals. The maintenance of the purity of our liturgy is a matter of vital importance, and all should unite in it.

Deception, however, may be practised by altering the title-page, so that a particular emission may not appear to be of the identical edition thus faulted. The public may guard against this, however, by a knowledge of the fact that there is no other rubricated 18mo. edition.

While on this subject, I am reminded of having seen a flagrant instance of book-making fraud. I mean an octavo edition of the Prayer Book purporting to have Bishop Hobart's certificate signed by him as *Assistant Bishop* in 1817 or '18, whereas he ceased to be Assistant Bishop in 1816. Our periodicals should be vigilant in exposing such things.

I was much gratified, by the way, to learn from your explanation, that the Episcopal Press, although its name appears on the title page of the unauthorized book, had nothing to do with the publication of it. It appears, moreover, that the Press now publishes nothing but the Churchman. A different impression I know prevails, and responsibility is supposed to rest on a Church institution where it rightly has to the standing committee that they do not allow the name of the Press to be attached to any publication.

Right.

To the Editor of the Churchman.

Rev. and dear Sir,—I attended, a few days since, a Fair held in aid of the funds of one of our country churches; at which I was solicited to buy shares in several lotteries that were to be drawn in the course of the evening, for the disposal of a pair of Ottomans, a Musical Box, &c. Having been accustomed to consider all lotteries, raffles and games of chance of every kind, as so many different kinds of gambling, and of course to be condemned by all professors of religion, I thought it my duty not only to decline, but to express my disapprobation of such modes of obtaining money—especially for Church purposes. I had the mortification, however, to find that few besides myself saw any impropriety in it; and as among those concerned were some whose piety entitled their opinion to respect, I was induced to consider the matter a little further upon my return, to see whether the objections I felt were the result of an education rather stricter than common, or whether there was any evil principle involved in the thing itself. I have come to the conclusion that the thing is, in itself, evil; and therefore to be avoided. But as I find scarce one to agree with me, and it is always a satisfaction to know whether you have the suffrages of the wise and good, for your opinions or conduct, although no person of intelligence or good principle will defer solely to any human opinion as his guide, I would be happy to know your own sentiments and those of some of your readers on this subject.

It is said by the advocates for these petty lotteries, that the things to be disposed of are too expensive for any one person to buy who will be likely to attend the fair; and that it is a ready way to raise money. This is all true enough; and if the object be to raise money in the easiest way, without regard to the moral character of the means by which it is accomplished, a still readier mode might be adopted. But it is said by others, that this is not gambling, because the proceeds go to the Church. The buyers pay as much as they feel disposed to contribute towards the funds of the Church, and have the satisfaction of knowing that their contribution reaches its destination, and is applied, as they wish, whether they win or lose, and that therefore it is not gambling—the motive being different. This reasoning, though a little more specious, is yet irrelevant, as the principle of the thing is still overlooked, and is but saying, in other words, that "the end will justify the means" and that "it is lawful to do evil that good may come." I doubt much, however, whether one in a hundred of those who engage in these lotteries ever think at all of the appropriation to be made of the proceeds. On the contrary, it is the chance of an inordinate gain to be made by a small hazard, which is the chief inducement; and here, in my opinion, is the root of the evil—it is the gambling-spirit, of which the Church is thus made the foster parent, and of that "covetousness" which the Word of God declares to be "idolatry."

I do not know whether this practice prevails in any other church or not. If it does, it is probable that few regard it in this light; and many will be disposed to think my remarks severe and puritanical. I would say to such in apology, I wish not to reflect on any of my brethren. I know how common a thing it is to allow ourselves to be betrayed by custom into practice which our sober judgment would disapprove; and would say to such as may be induced by these remarks to alter their views of this practice, "I wot, brethren, that through ignorance ye did it," but "Go, sin no more."

I remember to have had my feelings shocked in the same manner a year or two since at a fair of the same church; but being then a stranger to the Episcopal Church, I attributed it to that laxity of practice which dissenters are too fond of charging upon her members.—Having since had the happiness of a better acquaintance with her, and become convinced that, however the practice of some of her members may belie her, she does inculcate as high a tone of piety and morals as any of those who affect a greater spirituality, I cannot but feel some jealousy for her honor: and would like to know whether the belief that it is compromised by such practices, is alone the opinion of

Yours,

16th Sept. 1839. **Solus.**

Reply.—We do not see that any principle is violated or immorality practised in the custom above referred to, but agree with our correspondent that it ought to be discouraged. It is very liable to abuses, in connexion with which, it becomes unseemly and reprehensible—so much so, we think, as to render it, in all cases, unadvisable and inexpedient. We suppose it to be one of those things which, abstractly and in itself considered, is indifferent: but which, in reference to its probable consequences and accompaniments, it is the part of Christian prudence to avoid. To regard it as wrong in principle, and yet justified by the end, is exceedingly loose morality.

For the Churchman.

SECOND EVENING PRAYER.

Mr. Editor,—In the appendix to the Journal of our Diocesan Convention of 1838, is printed as usual, the order for a Second Evening Prayer, set forth for use in this diocese. It is followed, in that appendix, by the following note from the Bishop, which, as your present correspondent thinks it very seasonable, he would be happy to see transferred to your columns. It is as follows:—

"As I have reason to fear that misaprehension exists as to the special purpose for which the above service was set forth by the first Bishop of this diocese, and has been continued under the authority of each succeeding Bishop, I beg leave to remind my Rev. brethren of the diocese that it is not a Candle-light or Evening Lecture Service, but a service for any hour, before or after dark, of a day on which the Daily Evening Prayer, set forth in the Prayer Book, has already been celebrated in the same congregation. It is not a substitute for the said Daily Evening Prayer, which there is no authority for providing; but an addition to it, where it has already been performed, and there is occasion for another service, beyond the ordinary provisions of the Liturgy, and thus, in the language of the canon, an *extraordinary occasion*. It is therefore altogether irregular, and contrary to the obligation of every clergyman to conform to the worship of the Church, to use the above form in any congregation in which the Order for Daily Evening Prayer has not been celebrated on the same day. **Benjamin T. Onderdonk,**

"Bishop of the Diocese of New York."

THE CHURCHMAN.

SATURDAY, OCTOBER 19, 1839.

We have omitted some editorial and other matter [illegible] mainder of the Bishop's Address.

New York Convention.—In the brief statement in our last, we inadvertently omitted to mention the change in the appointment of the Secretary. It is proper to supply the omission, by the statement that the Rev. Benjamin I. Haight was appointed Secretary, the office being vacant by the resignation of the Rev. Dr. Hawks. The Rev. Lewis P. W. Balch was chosen Assistant Secretary.

Michigan.—In addition to the statement in our last, we are desired to say, that the mode of relief proposed by the Rev. Mr. Cuming is, to have collections made in churches; and where that is impracticable, to make a personal application. The latter expedient, however, is attended with much delay, and rendered particularly inconvenient by the lateness of the season. Circulars have been sent to many of the clergy, in the hope that they will bring the subject in some way before their congregations with the least possible delay, and remit whatever they may obtain to the Rev. F. H. Cuming, care of Swords, Stanford & Co., New York. Circulars also have been sent to several laymen, in the hope that they will not refuse to respond to them.

The Rev. Thomas Towell, having removed from this diocese to that of Western New York, with a letter of dismission, and been there received, has changed accordingly his canonical residence.

TO CORRESPONDENTS.

We see no good reason for admitting "Amicus." His own article, we think, proves that it is easier to find faults of the description to which he alludes, than to avoid them. Our admission of the article in question, proves our willingness to abide the judgment of our readers with respect to its propriety.

In regard to Dr. Wardlaw's comments on Bishop Butler, we cannot of course form an opinion till we see them.

"A Communicant" in our next.

"Classicus" is received.

Ohio Convention.—The account which we have in the Gambier Observer of the late Convention of the Church in Ohio, does not present so gratifying a picture as we could wish, of the prosperity of the diocese. The Bishop's salary is small and ill paid, and a cloud of unpromising aspect seems to be hanging over Kenyon College.

"Friday morning, at the hour appointed, the Convention assembled, and proceeded to examine and discuss the report of the Committee appointed at the last Convention, to originate a plan for the permanent support of the episcopate. Various amendments, alterations and substitutes, were offered and disscused in an extended and animated debate. Every disposition was manifested to provide suitably for the maintenance of the Bishop, but it was evident the plan of the Committee was not fully understood, particularly, as it respects the liberty of naming the sums for which the vestries were to become responsible. It was clear that the Committee did not expect vestries to confine themselves to the sums specified, but supposed these would be altered so as to suit the ability of the Church. It was finally proposed that the Lay Delegates be called upon to state the sentiments of their respective vestries, as to the sums for which they were willing to become responsible. The aggregate amounted to a sum which, at 6 per cent., will yield $720. In the progress of the debate this sum increased to an amount which will yield $1070. And when it was recollected that a number of our most important parishes, from various causes, had not been heard from, and that the Convention was not a numerous one, the growing sentiment evidently was in favor of the report; and when the vote was taken, on its adoption, it was accepted with an expression, justifying the confident expectation of its entire success. Its practicability is evident from a single statement made in the course of the debate, that if every parish would send eighty cents from each communicant, or a sum that would average eighty cents for each communicant, the necessary amount would be raised; and thus by voluntary assessments, without the necessity of expensive agencies and annual dunning, we shall have for our Bishop *the same salary which the Church now grants to our two Missionary Bishops in the West and South.* Where is the vestry, where is the communicant, that will hesitate in carrying forward this approved scheme? The two parishes in Cincinnati, with the parish in Chilicothe, have nobly responded to the appeal: Christ Church to the amount of $250, St. Paul's $150, and St. Paul's, Chilicothe, $120. With a view to provide for the deficiency of the last year's salary of the Bishop, but one half of which has yet been paid, it was on motion of the delegate from Christ Church, Cincinnati, unanimously resolved, that in the ensuing October the clergy of the diocese be requested to bring the subject before their respective congregations and take up collections, the several amounts raised to be reported through the columns of the Gambier Observer.

The Convention next proceeded to consider the report of the Committee on the Bishop's Address. This document called forth a discussion of the deepest interest, as it involved questions of power and principle vitally affecting the Seminary and the Diocese. The crisis seemed to have arrived, when personal feelings and individual partialities were all to be displaced by a solemn and deliberate conviction of duty. It was impossible to prevent our thoughts from reverting to past and painful events in the history of this Diocese; and it was the pervading desire of the Convention to sift this matter to the very bottom; to ascertain the true import of the Constitution of the Seminary as it relates to the Episcopate, and to take such action, as would effectually and finally settle and decide these questions. I trust this has been done; and that too, by votes, which were conscientiously given. The report, after sundry amendments, was adopted, and will speedily be published."

To this statement we annex that part of the Bishop's Address to which the last paragraph applies, in reference to Kenyon College in its relation with the diocese. Bishop M'Ilvaine will gain no little credit by the clearness and strength of his statements on this subject, and he deserves the thanks of the Church for the stand which he has taken: a stand to which he is bound by the obligations of moral honesty no less than Church principle. We sincerely hope that the abettors of a radical project, if any such be on foot, to divorce the College from the Church and accommodate it to a sectarian standard, may be covered with confusion and defeat.

"You will remember that for some time it has been thought desirable that the College branch of our Theological Seminary now under the *ex officio* presidency of the Bishop of the Diocese, but immediately superintended by a Vice-President, should be so far separated from the Theological Seminary, as that while continuing upon its property and equally joined to the Church and equally episcopal in all its character, it should have a President of its own. This opinion was urged by me in my conventional address in 1835. I then quoted the language of the House of Bishops and the House of Clerical and Lay Deputies in the General Convention of 1832, in which after declaring their concurrence in my consecration they said [illegible] of the College at Gambier, which can be construed as making a necessary connection between the presidency of the said institution and the Episcopacy of the Diocese.'

"In addition to this, the reasons then given by me were drawn from the necessity of relieving the Episcopate from a burden of responsibility which if discharged in person was inconsistent with the right supervision of the Diocese, and which therefore ought not to be borne. A Committee of the Convention of that year reported favorably as to the opinion, and recommended that as soon as the support of the Episcopate should be provided for by the Diocese, the Bishop should be released from the presidency of the College-branch of our diocesan institution. The reason assigned by the Committee was 'the interests of the Church and the more enlarged usefulness of the diocesan.'

"At the Convention following, it was reported that the support of the Episcopate was provided for by the parishes; whereupon the Bishop relinquished his claim on the trustees of the Theological Seminary for his salary, and accepted the substitute. It was then resolved by the Convention, that the trustees be requested to report to the following Convention, a plan on which the change in the presidency of the College department as before mentioned, as well as any other desirable changes of organization might be made. No such plan has been submitted by the trustees.

"Now my reason for introducing the subject at present, is to express to the Convention, as I did at first to the trustees, my entire unwillingness that any such changes should take place in the Theological Seminary of the diocese without being referred first and last to this body. I have not changed my opinion as to the expediency of a separation of the presidency of the College-branch of the Seminary from the Episcopate. I believe it desirable, not however for any changes it would make in the interior discipline and instruction of the College; for in those respects the students and instructors can scarcely be less connected with me than they have been for the last three years; I have retained indeed the *right* of acting in person, whilst I have been represented in almost every thing. But I have not withdrawn from the responsibility, in the eye of the community, of all the interior and minutest operations of the whole institution. When a student is dismissed, those at a distance suppose I have done it, whether it be right or wrong; while, as has many times been the case, I have not known that he was blamed till he had left the premises. Under a responsibility for such details which the necessary cares of the diocese prevent me from discharging in person, I do not desire to remain. But I say now, what I said in the Convention of 1835, when this subject was first introduced, that 'one thing is to be understood in all proceedings,' with regard to it, viz., 'that whatever changes the parties concerned may consent to, there shall remain so much relation between the episcopate of the diocese and the management of the college as to afford all reasonable security against the turning away at any time hereafter of any branch of the institution from that distinct and entire subserviency and conformity to the Protestant Episcopal Church of the United States, in doctrine, discipline, and worship, and interest, on the assurance of which its endowments were given, and on the continuance of which, its great value depends.'

"The change contemplated is not one of minor and circumstantial importance. The present collegiate department of the institution, with its preparatory schools, must long remain, in point of numbers, far in advance of the theological. It is the school in which, almost without exception, our theological students are prepared for their candidateship in divinity, and consequently is it the arena in which the minds, and spirits, and habits, and churchmanship of our candidates for orders must be in a great measure formed and trained. The tone of the college, in point of religious character and whatever is calculated to make a minister of the gospel, a consistent episcopal minister, will fix in a great degree the tone of the Theological Seminary, so far as the students are concerned. It is therefore just as important, and was originally just as much intended, that the college should be strictly and thoroughly episcopal in the tone and spirit of its management, as that the Theological Seminary should be.—Hence in the original organization of the present institution, the greatest caution was used on this head; the Convention of the Diocese constructed the constitution, and while the Convention committed the institution to a Board of Trustees elected by itself, it took care to make the Episcopate of the diocese a special link of connection between the institution and the Church, by constituting the Bishop not only a member and President *ex officio*, of the Board of Trustees, but also President, by virtue of his Episcopal office, of the whole institution,—President, in "immediate charge and *supervision*," and thus making the authority of the President, not *subject* to but *co-ordinate* with that of the Trustees. Most evidently this Presidential connection with the episcopate was designed for a main security of the institution in its *episcopal* character, and for its *episcopal* ends. And when by the last section of the constitution, it was declared not incompatible with previous provision, that a college should be annexed to the Theological Seminary, (which it should be recollected is the only institution now known in law,) and when the present college was so annexed, it is well known that the connection of the same with the Church through the Bishop as its President, was a main point considered and secured. Now then, when the proposition is to effect a change in this very particular; when the desire is that the college shall not be identified with the Theological Seminary in its President—but shall have a President of its own, and a faculty of its own, and a power to confer degrees of its own; and when that college, thus secured, is to exist upon the property and in buildings belonging to the Theological Seminary, and still to its influence, we are to look for the training of our theological students, in the very forming time of their lives, most evidently the questions involved in the proposition, and *the principles to be settled*, in carrying it out, are no mere matters of *by-law*, for trustees to settle, or for other trustees to unsettle; but they are vital matters, organic in their nature, affecting fundamental principles, which cannot properly be decided, but by the same authority that laid the foundations of the institution, and which ought not to be settled by any law less solemnly enacted or less carefully fortified, against capricious and injurious changes, than the very constitution of the Seminary itself. It is by no means difficult to conceive, that through want of care in the election of trustees, hereafter the majority of the quorum of a Board may be so constituted as to have little sympathy with the relations of the College as an exclusively episcopal institution in its principles and regimen, or may have little of that habit of mind which would enable them to appreciate its position in this respect, so that the Bishop's influence with them as their desire might be in an inverse ratio to his per position; and this quorum of a Board, for want of right constitutional regulation and direction, might introduce such permanent officers into the most important chairs of instruction, and set forward indirectly such a tone of sentiment and feeling, as that whilst the outward aspect and the general procedure might be too little astray to allow of definite arraignment by any higher authority, there would be, nevertheless, such a degree of *negativeness* of tone and spirit in regard to certain important matters of the Church; such an invisible but constant counter-current setting against the very things which the institution was designed to promote, as almost entirely to neutralize its influence where it is most required to be positive and powerful.

"Now, under these considerations, you will not wonder that I entirely object to the changes proposed being made by any Board of Trustees, by any subordinate power; by any bylaws; by any thing else than the deliberate act of this Convention, engrafting the change upon the constitution of the present Seminary, and stationing and securing, in that constitution, the sacred principles on which the college is to be kept, through the link of the Episcopate, closely united to the Church, and as sacred to the principles of the Church as any parish in the diocese. I do desire the change of presidency, for my own sake and that of my diocesan supervision;—but I desire it only on condition that, in surrendering the presidency, the Bishop may receive a substitute of authority quite equivalent for the purposes originally contemplated; only on condition that the college shall remain in its new posiition quite as much bound to be strictly episcopal in its principles and aims and influence, as it is at present bound to be; only on position that while such college shall be situated on the lands and in the buildings belonging to the Theological Seminary, whatever is now the property of said Seminary the trustees shall not be permitted to make in any sense the property of the college. Let such posiitions be secured; let them be secured by being made part and parcel of the constitution of the Theological Seminary, and I shall be satisfied—otherwise, I am entirely opposed to any change in the present organization. I therefore recommend the appointment of a committee to consider and report to this body whether any, and if any, what changes should be made, and under what securities, in the present relation of Kenyon College to the Episcopate and the Theological Seminary of the diocese.

For the Churchman.

EPISCOPAL ACTS BY THE BISHOP OF TENNESSEE.

On the 22nd inst., being the 17th Sunday after Trinity, in Christ Church, Nashville, Bishop Otey admitted to the priesthood the Rev. Abednego Stephens, President of Jefferson College, Mississippi. Morning prayer was read by the Rev. J. Thomas Wheat, rector of the parish, assisted by the Rev. H. J. Leacock of Franklin, who read the lessons. The sermon was preached by the bishop. The candidate was presented by the Rev. Mr. Wheat: other presbyters present and assisting in the laying on of hands, the Rev. H. J Leacock and Rev. Wm. T. Leacock.

In the evening of the same day, the bishop confirmed five persons; being the second confirmation held in this parish since the last convention.

I can scarcely content myself with communicating this brief statement. I should like to describe all the solemn and impressive services of this visitation of our beloved diocesan, and more particularly, his very able sermon "declaring the duty and office of such as come to be admitted Priests, how necessary that Order is in the Church of Christ, and also how the people ought to esteem them in their office." But I am restrained as well by the bishop's express injunctions to the contrary, as my own unwillingness to have my communication take place with the too prevalent matter-of-course commendations. Especially, would I avoid the illusory refractions of certain "glorification specs."

In this connection, I beg leave to refer, very briefly, to a late letter of the Episcopal Recorder's "Tennessee Correspondent," published in that paper on the 7th inst.

The worth of such correspondence will, of course, depend upon the matters communicated, and the correctness of its statements. The writer in question seems to have been at a loss for subjects, and has really hammered out his few grains of gold to wonderful exhibition of the divisibility of matter. He begins with an apology that he had not attended the Convention of the diocese in the Spring, and gracefully turns to "the contemplation of an *autumnal excursion.*" Thus we have only the summer notes of this bird of passage. The "Episcopal Traveller" has nothing more to tell of the condition of the Church in this diocese than what he calls a "good presage" of what may be done by the end of "the next half century." And I pray you, Mr. Editor, note the agency from which he expects it—the "enterprise and spirit" of "our Western brethren;" albeit, not a little alloyed with "hard bargaining and gross injustice to the rights of others." True, he adds "but for the promotion of a better cause." Still the argumentum ad homines may put the question, Where is the *spirituality* that vaunts a special faithfulness in the preaching of *evangelical* principles, when the merest worldly craft is the only thing spoken of in connection with the building up of the Church?

From what follows respecting the "support of the Episcopate," two false impressions are likely to be received: The one is, that the diocese, at large, has purchased a farm for the Bishop, whereas it was done by his friends at Columbia exclusively. And I mention this for a reason which will appear in the sequel. The other mistake is, that the "improvements" at all answer to the description given of "Valchead." The terms, "comforts of rural life," "modest exterior," "peace and quietness," "beauties of nature," are stereotyped illustrations of the fashionable tourist. Like other pastorals, this writer's sketches are all too Arcadian for the woods of Tennessee. Let the Bishops and other clergy of your brick and mortar visions abate their envy of our superior lot; for indeed, "'tis distance lends enchantment to the scene." Let them take into the account all the "stooping toils of husbandry," which are necessary when a large family is to be supported upon a small farm. It was a very generous donation—the hundred acres, with two or three cabins, &c.,—and it was not to be expected that the far friends concerned could make suitable "improvements." So that the making of them, indispensable to the comfort of his family, has more than drained the Bishop's few resources, and imposed new cares and increased labor upon him. His situation is certainly not to be envied, when returning home from a long and wearisome visitation in this rough country, instead of the rest and quietness so much needed, he has not only to perform the duties of a parish minister, and visiter of the Institute, but has daily to write numerous and long letters, and to make preparation for the pulpit, in the intervals of stock-feeding, wood chopping, ploughing, &c.

But if these broad shadows are necessary to the truth of the one picture, I am sorry to say that a prominent object must be entirely removed from the other. Would you have believed it, sir, the "handsome Church edifice directly opposite the Bishop's residence," *is yet to be built.* There is, positively, no part of it now to be seen. Bishop Polk is, indeed, about to erect a chapel in the style described, and his vent any disappointment to the "Episcopal Traveller," provided he does not come along this way too soon. A little delay will, moreover, enable the road contractors to finish the "post-coach thoroughfare" upon which they are actively employed.

I devoutly wish, Mr. Editor, that the true condition of the Church in the West and the South-West could be known to our more favored brethren of the East. All that goes to make up the attraction to a foreign mission may be had here, except that it is *within* the United States, and we are perishing for lack of the means which you have to spare, while the correspondents of the organ of Foreign Missions, par excellence, are amusing themselves with fancy sketches of objects not in *the field* of their labor. Ay, and their notice of our Conventional proceedings and parochial reports, insinuate our want of the men and the measures of *the right stamp.* I will only add, that more than one instance has come under my own observation, where a mere love of display has, through the medium of the "Spirit of Missions," given such representations of the prospects of the Church in the South-West as have grievously disappointed the few Missionaries that have come to our help. In Bishop Otey's sermon at the last annual meeting, and in Bishop Polk's late report to the Missionary Committee, you have the true account of our condition.

For the Churchman.

Meeting of the members of the Senior and Middle Classes of the General Theological Seminary, in relation to the death of Mrs. Turner.

SEMINARY CHAPEL, Oct. 9th, 1839.

At a meeting, in the chapel, of the members of the Senior and Middle Classes of the General Theological Seminary, called for the purpose of tendering to Professor Samuel H. Turner, D. D., our sympathy with himself and family in the late afflicting dispensation with which they have been visited, Mr. Andrew Bell Paterson was appointed president, and Mr. William White Bronson, Secretary.

The object of the meeting having been stated by Mr. Aldis, it was on motion resolved, that a committee of four be appointed to draft a preamble and resolutions expressive of the feelings of the meeting. Whereupon, Messrs. Morgan and Aldis of the Senior, and Messrs. Washbon and Buck of the Middle Class, were appointed. The committee having retired a few minutes, returned and presented, through their Chairman, Mr. Morgan, the following preamble and resolutions, which were unanimously adopted:—

Whereas it hath pleased Almighty God, in His wise Providence, to visit with severe affliction the family of our respected Professor, the Rev. Samuel H. Turner, D. D,, therefore we, the members of the Senior and Middle Classes, do unanimously Resolve,

That in view of this bereavement, we tender to the Rev. Professor and his afflicted family, our warmest sympathy.

Resolved, That in the death of Mrs. Turner, we, as members of this institution, have sustained a loss, the extent of which can only be duly appreciated by those whose good fortune it has been to have enjoyed her uniform kindness, and personally to have known her many excellencies.

Resolved, That by this sorrowful event we are reminded, not only of the interest which Mrs. Turner always manifested in the general welfare of the students, but also of the many instances of kind attention shown by her in cases of sickness and distress.

Resolved, That the secretary of this meeting be directed to present to the bereaved family a copy of the proceedings of this meeting, together with the foregoing resolutions.

Resolved, That a copy of the proceedings be sent to the Churchman for publication.

ANDREW BELL PATERSON, President.
WILLIAM WHITE BRONSON, Secretary.

For the Churchman.

NASHVILLE, 21st. Sept. 1839.

At a meeting of the standing committee and several clergymen of the diocese of Tennessee, in Christ Church, Nashville; Bishop Otey was requested to act as Chairman, and Rev. Mr. Wheat as Secretary.

It was then stated by the Chairman that it had pleased Almighty God to remove from the scene of his earthly labors the Rt. Rev. Nathaniel Bowen, D. D., Bishop of the diocese of South Carolina; and that the object of the present assemblage was to testify, in a suitable manner, the sense which it entertains of the loss sustained by the Church at large, and especially by the diocese and family of the deceased, in the removal by death of that excellent Bishop and exemplary servant of God. Whereupon it was

Resolved, that while we desire to testify our thankfulness to Almighty God for the good example of his servant, who departed this life in the faith and fear of his holy name, we sympathise with our sister diocese in the loss she has sustained, in the decease of the Rt. Rev. Father, with whose wise and pious counsels she has been so long favored.

Resolved, that we tender to the family of the deceased the expression of our Christian condolence in their afflicting bereavement, and that we pray Almighty God to comfort them with a sense of his goodness and favor, and to be to them a father and a friend.

Resolved, that a copy of these proceedings, signed by the Chairman and Secretary, be transmitted to the Standing Committee of the diocese of South Carolina, and to the family of its late faithful and now lamented Bishop.

JAS. H. OTEY, Chairman.
J. THOS. WHEAT, Secretary.

DIED,

On the 4th inst., near Pittsburgh, Pa., *Alexander H. Griswold*, son of the *Right Reverend the Bishop of the Eastern Diocese.* whose family has, in succession, thus fallen a prey to that most distressing of all diseases, CONSUMPTION, even in the maturity of their age, and when the expectations of a parent's fondest hopes were cherished that each, in their turn, might rejoice the heart, and be spared to cheer the last hours of their venerable sire. The deceased had recently left his father's house in Boston for the purpose of consulting an eminent physician in Philadelphia, in whom he had great confidence, in company with a beloved sister; and was, it is presumed, on his way to her house when he died. "*Thou hast brought down my strength in my journey,*" saith the Psalmist, "*and shortened my days.*" May the dispensation of heaven, in this bereavement, be spiritually blessed to those his relatives and friends, who have doubtless, ere this, experienced the blessedness of a Christian's trust and confidence in God, even in the midst of the most overwhelming afflictions; and learned not to sorrow as they who have no hope. We would most affectionately tender our Christian sympathy and condolence upon an event so solemn and impressive.

DIOCESAN RECORD.

Bishop Onderdonk's appointments for the Annual Confirmations in New York and Brooklyn.

Advent Sunday, December 1, Trinity Church, *Brooklyn.*

Third Sunday in Advent, December 15, Zion Church, *New York.*

First Sunday after Christmas, December 29, St. Philip's (colored) Church.

First Sunday after Epiphany, January 12, St.

Third Sunday after Epiphany, January 26, St. Thomas' Church.

Fifth Sunday after Epiphany, February 9, All Saints' Church.

Sexagesima Sunday, February 23, Christ Church, *Brooklyn.*

First Sunday in Lent, March 8, Church of the Ascension, *New York.*

Third Sunday in Lent, March 22, St. Clement's Church.

Fourth Sunday in Lent, March 29, St. Peter's Church.

Fifth Sunday in Lent, April 5, Mission Church of the Holy Evangelists.

Sunday next before Easter, April 12, Mission Church of the Epiphany.

First Sunday after Easter, April 26, St. Peter's (colored) Church, *Brooklyn.*

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York.—Twentieth Sunday after Trinity, October 13, in Zion Church, admitted to the Priesthood the Rev. Alexander H. Cull, deacon, missionary at Malone, Franklin county. Morning Prayer was read by the Rev. John A. Vaughan, D. D., Secretary and General Agent of the Foreign Committee of the Board of Missions, assisted by the Rev. George W. Nichols, deacon, who read the lessons; the sermon preached by the Right Rev. Leonidas Polk, D. D., Missionary Bishop for Arkansas, &c; and the candidate presented by the Rev. James D. Carder, Secretary and General Agent of the Domestic Committee of the Board of Missions.

NOTICES.

YOUNG MEN'S EDUCATION AND MISSIONARY SOCIETY.

A Stated Meeting of the Board of Managers of the Young Men's Auxiliary Education and Missionary Society of the City of New York, will be held in the Sunday School room of St John's Chapel on Monday Evening the 21st inst. at half past 7 o'clock.

A. W. O SPOONER, Recording Secretary.
New York, Oct. 19, 1839.

The Members of the Society are respectfully invited to attend.

ACKNOWLEDGMENTS.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums:—viz.

For General Disposable Fund.—From Association of St. George's Church, New York, for promoting Christianity, by the Rev James Milnor, D D, rector, $100. From Rev A Ten Broeck, St Anna's Church, Fishkill Landing, $1 80. From Female Auxiliary Education and Missionary Association of St Paul's Chapel, New York, Mrs. Berian, treasurer, $61 25.

C. N. S. ROWLAND, Treasurer, 55 Water st,
Oct. 18th, 1839.

UNION DEPOSITORY,

28 ANN-STREET.

Letters have been received at the Depository of the Gen. Prot. Epis. S. S. Union, during the fortnight ending Oct. 17, from the following individuals, viz.

W Morrison, Canterbury; P M at Lansingburgh; Thomas Latimer, Phila, 2; Rev A A Miller, Pottsville, Pa, with remit; Weeks, Jordan & Co, Boston; A E Miller, Charleston, S C; Rev J H Saunders, Pensacola, Florida, with remit; Belknap & Hamersley, Hartford, Con; Rev G B Engle, Fulton; P M at Hallsborough, Va; Thomas Latimer, Phil with remit; Rev Benj Hutchins, Fort Wayne, Ia; E Wheeler, Bethany, Pa; Rev J C Cochran, Lunenburgh, N S, with remit; Charles Stimpson, jr, Boston; David Hoyt, Rochester; O Nichols, P M at Westfield, with remit; G W Donohue, Phila.

Packages have been forwarded from the Depository during the fortnight ending Oct. 17, as follows:

To T Latimer, Phila, per Union Line; to Rev George Boyd, care of Kester & Stiles, 25 North Front st, Phila, per Union Line; to Charles Stimpson jr, Boston, per Harnden's express; to W A Barber, Newport, R I, per steamer Massachusetts; to Miss C B Wattington, care of C Whitmore, Esq, St Croix, per ship Emily; to L H Young, New Haven, Con, per steamer Splendid; to Belknap & Hamersley, Hartford, Con, per steamer Charter Oak; to Rev WC Mead, D D, Norwalk, Con, per steamer Fairfield; to C Foote, Bridgport, Con, per steamer Fairfield; to Rev Isaac Swart, Albany, per steamer Rochester; to Rev Isaac Sherwood, Cold Spring Harbor, per steamer American Eagle; to Rev John Reed, D D, Pokeepsie, per towboat Clinton; to Cyrus Curtiss, Hudson, per Hudson Barge; to E Wiley, Savannah, Ga, per brig Excel; to James Baker, Norfolk, Va, per schr Empire; to Rev AnthonyTenBroeck, Fishkill Landing, per steamer James Madison; to A E Miller, Charleston, per ship George; to Thomas Latimer, Phila, per Union Line; to Henry I Hutchins, 47 Spruce st, Phila, in package to Thos Latimer; to Rev W H Walter, Schenectady, per towboat Albany.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The treasurer gratefully acknowledges the receipt of the following donations:

From St Peter's Church, Albany, by the Rev. H Potter. D D, rector, $30; from a collection in Trinity Church, Pottsville, Pa, by the Rev A A Miller, rector, $13; from the quarterly contributions of St Andrew's Church, Harlem, by the Rev A B Hart, rector, $9.—Total, $52.

JOHN W. MITCHELL,
Treas. of Gen Prot. Epis. S. S. Union.
New York, October 9, 1839.

GENERAL THEOLOGICAL SEMINARY.

The treasurer acknowledges the following contributions towards defraying the current expenses of the Seminary, viz.

From a young man of New York, by the hands of the Rev. Dr. Whittingham,* $7; from two members of the congregation of Grace Church, Jamaica, in the diocese of New York, by the hands of the Rev. Wm L Johnson,* rector of that church, $20; from the Rev. Wm Creighton, D D, rector of Zion Church, Greenburgh, in the same diocese, the contribution of that church for the year 1838-9, $31; from Rev Abram B. Hart,* rector of St. Andrew's Church, Harlem, in the diocese of New York, by the hands of Mr. Thomas C Butler, $20, being part of the quarterly contributions of that church.—Total, $78.

WM. H. HARISON, Treasurer.
New York, Oct. 15, 1839.

* Alumni of the Seminary.

YOUNG MEN'S (AUXILIARY) EDUCATION AND MISSIONARY SOCIETY.

The treasurer has further to acknowledge the receipt of the following annual subscriptions and donations, viz.

Miss Mary C Clark, $1; Miss Catharine J Harrison, $1; H W Sill, $1; Wm Hegeman, $1; Adrian Hegeman, $1; A B Sands, $1; Nelson Jarvis, $1; L N Dellicker, $1; Wm Timpson, $1; W Castle, $1; J R Chilton, M D, $1; Caleb Ticknor, M D, $1; Joshua Jones, $2; John H Contoit, $2; Geo Wade, $1; Charles B Bostwick, $1; S M Hitchcock, $1; George Adee, $1; J J Moore, $1; J P Ritter, $1—Total, $22.

JOHN H. SWIFT, Treasurer,
Oct. 16, 1839. 158 Water-street.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 9th instant, has received the following contributions, viz

By the hands of the Rev N H Adams, rector, from the annual contributions of the Female Missionary Society of St Matthew's Church, Unadilla, N Y, $14 50. By the same hands, collection after a sermon preached before said society, all for domestic missions, $12 50. Quarterly offerings of St Andrew's Church, Harlem, N Y, for domestic missions, by the hands of the rector, the Rev A B Hart, $17 From a young lady, by the Rev H H Smith, $4 From Trinity Church, Newtown, Con, by the Rev S C Stratton, to be applied in aid of missions in the diocese of Michigan, $23 62. For domestic missions, from a Connecticut churchman, $2. Collection in St Bartholomew's Church, New York, on Sunday evening, Oct 12, 1839, after an address by Bishop Polk, and general notice in the city churches, $240. By the hands of Charles Foote, Esq, from offerings of St John's Church, Bridgeport, Con, for general purposes, $38 83. From St. James' Church Sunday School Missionary Society, Bristol, Pa, for domestic missions, per S Lloyd Bauck, $5. By the hands of the Rev Dr Croswell, from the offerings of the church in Trinity Parish, New Haven, Con, $150, to be appropriated as follows—special offerings for Arkansas $2, for Michigan $1, offerings of Sunday school children for Bishop Kemper's mission $61 58 (of which $25 are intended for the relief of the church in Crawfordsville); for Bishop Chase to aid in buildings $50, for general purposes $35 42.—Total receipts, $512 45.

Oct. 16, 1839. JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge—

Received of Rev James Milnor, D D, being an appropriation from the Association of St George's Church, N Y for the Promotion of Christianity, $500. Received from St John's Church, Belle Fonte, Pa, $8 23; from Sunday scholars of do $4 53; in all, $12 76. Received from a few ladies of Charleston, S C, to be applied by Rev Dr Boone to the education of Chinese youth, $200 Received from the missionary association of Bangor Church, Churchtown, Pa, for Africa, per M A Sheaff, treasurer, $45. Received from exhibition of Cabinet of Curiosities, Pittstown, Pa, per Wm Stavely, Esq, $2. Received one half of $71 75, contributed for general purposes of Board of Missions, viz, from the Missionary Society of St Martin's parish, Hanover co. Va, $65, from the Juvenile Mite Society of do $5, from Lieut E R Long, East Florida, through the editors of the Ladies' Book, $1 75—half off, $35 87. Received from Rev W M Carmichael, rector, part of the offerings of St George's Church, Hempstead, L I, $7 57. Received from Rev Horatio Potter, D D, contribution of St Peter's Church, Albany, $75. Received from Francis Hoskins, Esq, treasurer, one moiety of third [illegible] pledged by the Society of Grace Church, Phila, for the Promotion of Christianity, $6 25. Received from H P Baldwin, Esq, Detroit, by the hands of Mr Louis Sherman, $5 Total receipts, $1508 20.

CHARLES J. ALDIS, Treasurer.
Bank of America, Oct. 8, 1839.

PRESS DEPOSITORY,

No. 142 FULTON-ST.

Letters have been received at the N. Y. Protestant Episcopal Press, up to October 17, from the following persons, viz.

Herman Hooker, Phila, 4; Wm Marshall & Co, Phila, with remit; Rev P P Irving, Geneva; Rev T W Coit, New Rochelle, N Y; Sidney Babcock, New Haven, Ct, 3; Rev H Adams, Saugerties, Ulster county, N Y, 2; Mrs Catharine Mancius, Mount Livingston; Marsh, Capen, Lyon & Webb, Boston, Mass, 6, 2 with remit; P M, Little Falls, N Y; H W Scoville, Lockport, N Y, with remit; Rev B I Haight; P M Pittsborough, N C; Selah Barnard, Buffalo, N Y, with remit; Rev N W Camp, Burlington, Vt; S A Allibrue, Phila; Lewis Moss, Roscius, N Y; Thos Clark, Maumee City, Ohio, with remit; Rev R H Waters, Salisbury, Md; Armstrong & Berry, Baltimore, Md; Belknap & Hamersley, Hartford, Ct; James Vinter, Providence, R I; D Brunner, Baltimore, Md; J G Bassett, Louisville, Ky, with remit; Rev G R Pinching, Granada Miss; Rev B H Hickox, Maumee City, Ohio; P M Hartford, Ct; P M Maysville, N Y; P M Gambier, Ohio; P M Fountain Green, Ohio; P M Colebrook, Ct; Rev Charles Dresser, Springfield, Ill, with remit; P M Lower Marlborough, Md; N R Bailey; J J Young, Pompton Plains, N J.

Packages have been forwarded by the Depository to the following persons:

One package to D Brunner, Baltimore, per Union Line; 1 package to A E Miller, Charleston, S C, left at Swords, Stanford & Co's, 152 Broadway, N Y.

INSTITUTION FOR THE INSTRUCTION OF THE BLIND.

THE Superintendent of Common Schools regrets to find that the Circular, issued in May last, has not been effectual in causing overseers of the poor of the different towns in this State, to furnish lists of the indigent blind in their respective towns. Returns have been received from less than one hundred towns out of the eight hundred in the State; and of the number of indigent blind who may be supported at the New York Institution, (128,) not one half have been returned. It is believed that there must be a large number of that unfortunate class entitled to participate in the benefits of this noble charity. With a view to their discovery, it has been supposed that an appeal to the *Clergymen* of the different denominations might be useful. The Superintendent therefore respectfully solicits all Clergymen whom this notice may reach, to make it their particular business to ascertain whether there are in the respective towns in which they reside, any blind persons in whose favour certificates can be given as hereinafter mentioned; and upon discovering such persons, to inform their parents or friends of the provision made by law for their support and education at the expense of the State. Upon a certificate of the Overseers of the poor of the town being transmitted to the Superintendent, stating the name and age of any blind person between 8 and 27 years old, the name of his parent, that such blind person is unable to support himself, and that his parents are unable to support him at the N. Y. Institution for the Blind, and that he is free from other diseases than those of the eyes, such persons will be selected, if the number to be supported by the State is not full at the time of the application.

As the opportunities afforded by the season for transporting the persons selected to New York, will soon cease, it is very desirable that applications for admission should be made as soon as possible.

JOHN C. SPENCER.
Superintendent of Common Schools.
Albany, October 10th, 1839.

☞ All the religious papers of this city will please insert the above four times, and send their bills to this office Oct. 19, 1839. 4t.

A YOUNG LADY who has had six years experience in teaching, wishes to obtain a situation as Governess or as Teacher in a Seminary.

A family of young children would be preferred—A line by mail or otherwise addressed to A. M. M. 18 Pearl Street, Boston, to the Rev. Dr. Burroughs, Portsmouth N. H., or to Swords, Stanford and Co., New York, will receive immediate attention. Oct. 19 1839. 3t.

CHURCH ORGAN. For sale, a capital organ, second hand, (built by the late celebrated England), of exquisite tone and sufficient power for the largest church. It has 14 Stops—4 in the swell, and 10 in the great organ. For further particulars apply to N. HURST, 17 Cedar Street. Oct 19, 1839, 3t.

FEMALE SEMINARY, NEW ROCHELLE.

THOMAS ROGERS, Proprietor.
MISS ROGERS, Professor of Music.

THE ensuing term of this Institution will commence on the first Monday in November.

The conductors hope, by every effort for the intellectual and moral improvement of the young ladies committed to their charge, to merit the continuance of public patronage.

References:—

Rev. T. W. Coit, D. D., Rev. G. D. Abbott, New Rochelle; Rev. Lawson Carter, Rev. R.C. Shimeall, Brooklyn; Jacob Le Roy, Esq., New York.

☞ A church organ to be disposed of.

Oct. 12, 1839. 3t

TO FAMILIES.

A GENTLEMAN of Literary pursuits and habits is desirous of obtaining a situation as private tutor, in one or more respectable families in this city. He could give from half past 12 o'clock to half past 2 every morning, and one hour in the afternoon. He would instruct in the Belles Lettres and Philosophy, and indeed all the branches of a finished English education. No objection would be made to the age of pupils, as he would be willing to attend quite young children, though he should prefer those who were (at least) twelve or fourteen years old.

The subscriber is also desirous of taking any gentleman or lady through a course of English literature, and modern literature generally.

Abundant testimonials, both of character and capacity, can be furnished, in letters from gentlemen of the first standing in this city, of the Episcopal communion, and by personal reference to individuals of equal distinction. For terms and other requisitions, address (stating terms) *W.* at the office of this paper.

Oct. 12, 1839. 3t

PRIVATE CLASS OF BOYS, in BURLINGTON, N. J. MRS. EMORY, late of Baltimore, Md, will be prepared on the 16th instant to receive into her family a small number of Boys, under the constant direction of a competent tutor, bringing the most unquestionable references as to piety, high classical and mathematical attainments, and entire competency to prepare youth for college or mercantile life. The pupils will form a part of Mrs. E's own family, the discipline will be mild and parental, but strict and unyielding obedience to the regulations of the household will be exacted. Unremitting attention will be paid by Mrs. E. and family, as well as by the tutor, to advance the moral and intellectual improvement of the pupils and to promote their healthfulness and comfort. The religious instruction and worship of the family will be in accordance with the principles of the Protestant Episcopal Church. As regards beauty, healthfulness, and facility of communication with New York, Philadelphia, and Baltimore, the situation of Burlington renders it one of the most desirable locations in our country for such an establishment. The institution will be conducted according to the advice of the Right Reverend Bishop Doane, and no important arrangement will be made without his sanction. For all who may desire it, there are well qualified instructors in the French, Spanish, Italian and German languages; also, Drawing, Painting, and Music. The number of scholars will be limited to 16—therefore immediate application is desirable. Each pupil is expected to bring a Bible and Prayer-book.

As the first term will not commence till the 16th of September, there will be no vacation in October next but afterwards, the year will be divided into two terms of 5 months each: commencing the first Wednesday in May, and the first Wednesday in November.

Terms.—Board and Tuition, including fuel, lights, bedding, washing and mending, $125 per term of five months—payable in advance.

REFERENCES.

Rt Rev G W Doane, D D; Hon G D Wall; Burlington, N. J.

Rev Wm E Wyatt, D D; Rev I P K Henshaw, D D Baltimore, Md.

Rev Edmund M Van Deusen, Prince George Co Md.

Wm Rawle, Esq; Benjamin Tilghman, Esq; Philadelphia.

S I Donaldson, Esq; I I Donaldson, Esq; William Woodville, Esq; Charles Howard, Esq; S O Hoffman, Esq; John Gibson, Esq; Richard Lemon, Esq; J L M Smith, Esq; Messrs I I Cohen & Brothers; Richard Stewart, M D; John Buckler, M D; Baltimore, Md.

F S Key, Esq, Washington, D C.

☞ Address MRS. ELIZA H. EMORY, Burlington, N. J. Sept. 14—tf

MISSES EDWARDS'

(FORMERLY MISSES GILBERT AND EDWARDS')

BOARDING & DAY SCHOOL FOR YOUNG LADIES.

NEW HAVEN CONN.

THE winter term of this school will commence on the 1st of October; and the present proprietors hope, from their experience in teaching, to retain the confidence of their former patrons, and to give satisfaction to those who may hereafter patronize them.

Pleasant accommodations will be furnished for such young ladies as may be placed in the family; and under their immediate care all the branches of a finished education will be taught as hitherto; and particular attention will be paid to the manners, morals, and religious principles of the pupils.

Cards of terms will be furnished on application, and the most respectable references given.

New Haven, Sept. 10th 1839.

DOMESTIC SCHOOL FOR BOYS.

AT HAMILTON, MADISON CO., N. Y.

BY REV. J. A. BRAYTON.

THE excellencies of the Parental School, under the arrangement of a well ordered family, are, it is believed, known and appreciated by many parents, desirous of giving their sons unusual advantages at an early age: to such this card is especially addressed.

The following are among the advantages calculated to be secured.

Adequate time for instruction.

A supervision of conduct at all times.

An intimate knowledge of the character of each individual, and consequently an opportunity of adapting instruction and discipline to the capacity and character of each.

The formation and improvement of the manners, such as are to be practised in intercourse with good society.

The cultivation of Moral Habits, by conversation, by religious instruction, and by seclusion from the influence of pernicious examples and practices

The developement and training of the *intellectual powers*, a still more important end in Education than the acquisition of facts: and, in short, the constant direction toward the threefold object of Physical, Intellectual, and Religious culture and improvement

The number of boys received will be limited to twelve, from the age of seven to fourteen. The studies will be either the *Classics*, preparatory to admission to a College, or, at the instance of parents, any course of Education pursued in under-collegiate schools. TERMS,—$200 a year. Two vacations,—one of two weeks, including Christmas and New Years', and the other of one month in midsummer.

The first term to commence the 4th September ensuing. Residence in a very eligible part of the neat and healthy village of Hamilton.

Hamilton, Aug 1839.

References.—Rt. Rev. Wm. H. De Lancey, Rev Benjamin Hale, D. D. Geneva; Rev. J C. Rudd, D. D. Rev. P. A Proal, Hon. P Gridley, Utica; Wm. Constable, Esq Constableville, Lewis Co Wm. C. Pierpont, Esq. P. Manor, Jefferson Co. N Y; Hon. John C. Spencer, T Romeyn Beck, M D. Albany; Rev. John McVickar, D. D., Col Coll., N.Y; Hon Thomas H. Rochester, Rochester; Hon. H. N Howell, Canandaigua; Rt. Rev. Samuel A. McCoskry, Detroit.

Sept. 28tf

FAMILY VAULTS.

THE Vestry of Christ's Church, in the Village of Tarry Town, have decided to dispose of their enclosed ground which surrounds said church, for *private vaults.*—The ground is dry, and well protected by a substantial fence and is eligibly situated for this purpose, and will be sold in plots at *reasonable* rates.

The vestry have been induced to take this step to accommodate some families who are pleased with the locality, and, at the same time, *aid the Church* in discharging a debt which was incurred in the erection of their building.

The village is visited daily by two steam boats from the city of New York, which return the same day, offering the best facilities to residents in the city, and on the banks of the Hudson River.

Persons desirous of securing a vault in these grounds can be further informed by making personal application to the Rector, the Rev. D. Creighton, or any of the vestry or by letter, post paid, addressed to either of the committee, who will, if desired, superintend the erection of vaults.

JOSEPH M. SCRIBNER, M. D. } Committee
NATHANIEL B. HOLME } on
CHARLES H. LYON. } Vaults.

Tarry Town, Oct. 5, 1839. 6 w.

FAMILY SCHOOL FOR BOYS,

STOCKBRIDGE, MASS.

REV. S. P. PARKER has *one* vacancy in his School. It has been in successful operation for three years and a half, and is now limited to Six Boarders. Its aim is *thorough* instruction, *adapted to the individual; religious* culture; and *home* influences.

He invites the attention of parents, who wish to place their children with a clergyman, carrying into a small family school, the discipline of the large schools with which he was for many years connected in Boston and this city.

Stockbridge is well known as a healthy and delightful village in the valley of the Housatonic, about thirty miles from Hudson. Carriages pass his door twice a day to the West Stockbridge and Hudson Railroad, five miles distant.

Mr. Parker has the liberty of referring to President Quincy, Cambridge; Hon. Edward Everett, and Hon. Daniel Webster, Boston. And to the Right Rev. Bp. Onderdonk, Rev. Drs. Wainwright, Eastburn, and Cutler; John Anthon, Esq., Hon. Murray Hoffman, Dr. Edward Delafield, Samuel Ward, Esq.; Frederic Sheldon, Esq.; Elihu Townsend, Esq.; Russel H. Nevins, Esq.; Eli Wainwright, Esq.; Robert Dyson, Esq; Isaac Jones, Esq.; Herman Le Roy, Esq.

For particulars, address him, Stockbridge, Massachusetts.

Stockbridge, Mass. Sept. 6, 1839. Sep. 14—9tif

Imperfect in original

POETRY.

From the New York American.

TRINITY CHURCH.

Farewell! farewell! they're falling fast,
Pillar, and arch, and architrave;
Yon aged pile, to me the last
Sole record of the by-gone past,
Is speeding to its grave:
And thoughts from memory's fountain flow,
(As, one by one, like wedded hearts,
Each rude and mouldering stone departs,)
Of boyhood's happiness and wo,—
Its sunshine, and its shade:
And though each ray of early gladness,
Comes mingled with the hues of sadness,
I would not bid them fade;
They come, as come the stars at night,
Like fountains gushing into light—
And close around my heart they twine,
Like ivy round the mountain pine!
Yes, they are gone—the sunlight smiles
All day upon its foot-worn aisles,
Those foot-worn aisles! where oft have trod
The humble worshippers of God,
In times long past, when Freedom first
From all the land in glory burst!
The heroic few! from him, whose sword
Was wielded in his country's cause,
To him who battled with his word,
The bold expounder of her laws!
And they are gone,—gone like the lone
Forgotten echoes of their tread;
And from their niches now are gone,
The sculptured records of the dead!
As now I gaze, my heart is stirr'd
With music of another sphere;
A low, sweet chime, which once was heard,
Comes like the note of some wild bird
Upon my listening ear;—
Recalling many a happy hour,
Reviving many a wither'd flower,
Whose bloom and beauty long have laid
Within my sad heart's silent shade:
Life's morning flowers! that bud and blow,
And wither, ere the sun hath kiss'd
The dew-drops from their breasts of snow,
Or dried the landscape's veil of mist!
Yes! when that sweetly-mingled chime
Stole on my ear in boyhood's time,
My glad heart drank the thrilling joy,
Undreaming of its future pains;—
As spell-bound as the Theban boy
List'ning to Memnon's fabled strains!

Farewell, old fane! and though unsung
By bards, thy many glories fell,
Though babbling fame hath never rung
Thy praises on his echoing bell,—
Who that hath seen, can e'er forget
Thy gray old spire?—who that hath knelt
Within thy sacred aisles, nor felt
Religion's self grow sweeter yet?
Yes! though the decking hand of Time,
Glory to Greece's fanes hath given,
That, from her old heroic clime,
Point proudly to their native heaven;
Though Rome hath many a ruin'd pile
To speak the glory of her land,
And fair, by Egypt's sacred Nile,
Her mould'ring monuments may stand,—
The joy that swells the gazer's heart,
The pride that sparkles in his eye,
When pond'ring on these piles, where Art
In crumbling majesty doth lie,
Ne'er blended with them keener joy,
Than mine, when but a thoughtless boy,
I gazed with awe-struck, wond'ring eye,
On thy old spire, my Trinity!
And thou shalt live like words of truth,—
Like golden moments of our youth,—
As on the lake's unrippled breast
The mirror'd mountain lies at rest,—
So thou shalt lie, till life depart,
Mirror'd for ages upon my heart! C.

From the British Magazine.

A LASCO'S LITURGY.—EUCHARIST.

When the sacrament was to be celebrated, a table having been arranged with four cups and three plates, a minister ascended the pulpit and preached, warning his congregation against attaching that importance to the elements which belonged to the whole communion rite. He, or one of the elders, then prohibited any from partaking who had failed to give fifteen day's notice of their intention, or to present themselves once to the elders. A prayer was then read by the minister, St. Paul's account of the institution, and an admonition on the danger of unworthy receiving. He then, descending from the pulpit, joined those who were seated at the table, repeated the words from 1 Cor. v., "Christ our passover, &c.," and, (without any consecrating prayer,) seating himself opposite the congregation, said, "The bread which we break is the communion of the body of Christ." Then breaking the bread which lay in the larger, filling the smaller plates, and pouring out the wine, he partook of the former, and distributed to those nearest him, saying, "Take, eat, and remember that the body of our Lord Jesus Christ has been delivered unto death for you, on the tree of the cross, for the remission of all our sins." He then passed the plates down the table, and each helped himself.

The wine was similarly administered; and when one group had partaken, they rose, the minister alone remaining seated. While others were assembling to take their places, successive portions of the 16th chapter of St. John were read. When all had communicated, and were dismissed from the table, exhortations were given, and a thanksgiving, with which these extracts shall be concluded:—

"Lord God, our heavenly Father, we render thanks to thy divine majesty by thy Son Jesus Christ, our Lord and Redeemer, that it hath pleased thee to call us, in thy Son, from the eternal death under which we were included, by the cleansing of all our sins in his death, and by the freely given communication of his righteousness, merit, and victory; regarding which alone in thine eternal foreknowledge thou hast elected us, included in the body of the same, thy Son, unto eternal life before the foundations of the world; and that it hath pleased thee to give him unto us for our food and refreshment, because of our natural infirmity, which has need of continual remedies, by the ministry of thy divine word and the sacraments of the Church, which he hath instituted, and we now, by thy grace, have practised. We acknowledge all these things to be the free gifts of thine ineffable bounty and divine compassion, which, without our desert, thou hast extended to us. We acknowledge, moreover, our own weakness and wretchedness, that we cannot of ourselves retain these thy gifts, nor express our gratitude as we ought. As, therefore, casting ourselves at thy feet, we render thee thanks, most merciful Father, for these thy benefits; so, in like manner, we humbly pray thee by the same, thy Son, that it may please thee to preserve in us, even unto the end, this our union in one body with the Lord Christ, which in thine eternal foreknowledge thou hast long since graciously begun, and vouchsafe to confirm us daily more and more in the faith thereof by thy Holy Spirit. So that, although of ourselves we can do nothing, henceforth we may find in our hearts the fruits of our faith in the renewal of our minds and affections; and also declare it in some sort before thy Church, by the duties of charity, that thy holy name may be truly sanctified among us, and honored through all the earth, who, without this, art thyself alone in thy divine Trinity, one, very, and eternal God, blessed above all."[*]

The writer of this notice is reluctant to conclude without answering a question which, he apprehends, may have suggested itself to some of his readers. Why disturb the obscurity of a book containing so little to be admired and so much to be disapproved? His motive was this:—It has been said by very able scholars that there was at the time of the reformation a foreign party in the Church which led the movement, and though not entirely trusted by the Anglican reformers, succeeded in obliterating much from our ritual which our spiritual rulers ought to have maintained. Others have replied, that if Bucer, Martyn, A Lasco, Fagius, Pollanus, Alexander, and the rest, could be said to form a party, the reformers always identified themselves with it, and only in a few unimportant instances differed from them in opinion.

Now nothing seems more conclusive as to these statements than the production of this rival liturgy. Next to Bucer and Martyn, A Lasco was as much esteemed as any foreigner then resident in England. The testimonies to his ability and learning were undeniable; he lived in close intimacy with Hooper—frequent converse with the king and council—and his temporary absence was publicly deplored by Latimer. To make his sojourn here as pleasant as possible, he was indulged not only with license to eat meat himself, but to give dinner parties in Lent. He was appointed, and probably paid, as one of the commissioners for revising the ecclesiastical law, and few will doubt that, had it rested with the king, or the king's professors of divinity, to decide, his liturgy would have been preferred to the Second as well as the First of Edward. What then can have prevented any attempt at introducing it into the English Church but the fact that it embodied sentiments disapproved by the chief reformers?[†]

If Cranmer, however, was faulty in this matter, great allowance should be made for him He was a learned man, whose learning had led him to doubt much that his ignorance had received as truth; hence he may have been apt to overrate persons whose researches had produced more sweeping results than his own. He was a timid man; and such characters have an instinctive reverence for boldness, as well as reluctance to appear distrustful of their own friends. He was a politic man, and earnestly strove to unite all protestants in one confession of faith; a noble attempt, which he would not render abortive by allowing it to be supposed that there were any essential differences between foreign establishments and our own—any elements of disunion which need prevent them from being bound together in one confession. It is by bringing forward not only what they did, but what they declined to do, that a fair estimate will be formed of our Church's great restorers—their longings for peace, as well as purity—their honest wishes for the approbation of good men, whom they mistakenly supposed more free from local prejudices than themselves. Gratitude to the Disposer of human hearts will then take the place of a captious spirit. If we are not what we might have been, we would humbly thank Him who hath made and kept us not as other men are; and not only pardon Ridley for his friendship to Cranmer, but Cranmer for befriending A Lasco.

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[*] Some notice should be taken of another liturgy translated into Latin, and circulated in England by Valerandus Pollanus. It was printed at Strasburg, 1551, and used by a community of foreign artizans settled at Glastonbury under the archbishop's auspices, among whom the translator officiated as minister and superintendent. Of this church, he assures us, "there was none purer, or that came nearer to that which was in the apostles' times." Without going the whole length with their self-satisfied pastor, it must be admitted their liturgy was better than A Losco's in its ceremonial. An account of it is given by Strype, Ecc. Mem. II. i. 379.

[†] If indeed no attempt *was* made. Just after the appearance of this liturgy, Hooper, being brought into trouble by his refusal to wear the episcopal attire and take the oaths required at his consecration, was "found anxious rather to prescribe some new course for general adoption than willing to tread in the beaten path." Soames, Hist. iii. 566; and one part of this "new course" was, "that for every ten churches some good and learned superintendent should be appointed,"—a measure as to the success of which Rogers, another of the party, was equally sanguine. Foxe, 1419.

From the Church.

THE WESLEYAN METHODISTS.

The Wesleyan Methodists have recently been assailed by Mr. O'Connell, and sneered at by Mr. Charles Buller, in the House of Commons, for having actively bestirred themselves in thwarting the scheme of national education proposed by the Imperial Government. At a public meeting, Dr. Bunting had condemned the plan as "at once ineffably absurd, and utterly impracticable,"—and the bill founded on it, as "the most flagrant attack that had ever been made upon religion." An overwhelming majority, if not the whole, of the Wesleyan denomination had given public expression to a similar sentiment, and contributed their quota towards the 3050 petitions, which were presented to the legislature against a scheme, sustained by less than 60. This will sufficiently account for the bitterness exhibited by the Ministerialists, and their motley supporters, towards a body so remarkably Protestant as the Wesleyan Methodists of England.

A short time ago a number of the most respectable and loyal Methodists of the city of Toronto, made open avowal of the respect they entertained for the Established Church, and took occasion to remonstrate with a leading minister of their own denomination for his virulent hostility to that sacred institution, which they, and every true follower of John Wesley, felt bound to revere.—We now have it in our power to show to our Wesleyan friends in Toronto, and throughout the Province, that, when their English brethren were slandered for acting as became the subjects of a Christian government, the character of their sect was generously defended by Mr. Gladstone, a High-Churchman, and a most strenuous asserter of the apostolical succession. The attack was made by Mr. O'Connell, during an interesting debate arising out of the Government Education Scheme, and principally consists of the following accusations:

"Hon. gentlemen opposite had fallen greatly in love with the Wesleyan Methodists, forsooth. They might be very well-conducted excellent persons in private life; with their religious opinions he had nothing to do; but he utterly denied their claims to any respect as having distinguished themselves in any career of political utility. The first great political movement of their founder, John Wesley, was writing the Address of the Protestant Association in 1780, which ended in what was called an *emeute*, in the burning of prisons, the destruction of property and life. He did not accuse him of having written it, but rumor certainly ascribed it to him. And this he certainly did accuse him of—writing two most inflammatory letters in support of that Protestant Association before it committed those atrocities. He did not again accuse him of having instigated them; *post hoc* was not always *propter hoc*, but certainly the insurrection, the slaughter, the burnings, the atrocities, were committed subsequently to the authority encouraging them. That was the first fact in the history of Methodism. He challenged any gentleman of that persuasion to come forward and point out to him—he would be delighted to hear any one single circumstance in their political history since, which showed them to be the friends of civil and religious liberty. He never knew that they united with the great body of Dissenters in calling for the repeal of the Test and Corporation Acts; he never knew that they joined in petitioning for Catholic emancipation, or for any measure of freedom of conscience on the contrary, he never but knew them to be the most persevering, he would not say the most malignant, in their opposition to them.—If he were mistaken, no one would more readily retract the imputation, but this he would say, their history was that of opposition to religious liberty, and he never knew them to take part in any measure for diminishing the burdens or increasing the franchises of the people."

Mr. O'Connell then proceeded, in the hope of sowing jealousies, to warn the Church against its powerful allies the Methodists, and to predict that Churchmen were placing a sword in hands which would use it against them at some future day.

In reply to these remarks, Mr. Gladstone thus defended the Wesleyans:

"He would now take the liberty of saying a word or two in reply to the attack which the hon. and learned member for Dublin had made upon the Wesleyan Methodists. He was at a loss to divine the purpose for which the hon. and learned member for Dublin had employed so much ingenuity to demonstrate that the Wesleyan Methodists, as they were not at variance with the doctrines of the Church of England, were inconsistent with themselves in becoming separatists from it. The hon. and learned member had said that the Wesleyan Methodists ought to return into the fold of the Church, and he, (Mr. Gladstone), who had always lamented their secession from it, and had always been of opinion that the fault was more on the side of those who had caused that secession than on the side of those who had made it, (hear, hear,) joined cordially in the hope that the union so unfortunately broken would, ere long, be resumed, (hear,) and should be glad to find the hon. and learned member for Dublin his involuntary ally in producing that blessed consummation. (Hear, hear.) The hon. and learned member for Dublin had also done injustice to the Wesleyan Methodists in another point; and though he (Mr. Gladstone) was not commissioned, and had no intention to stand forward as their apologist, still he thought it hard that they should be taunted as the most persevering enemies of civil and religious liberty. It was indeed hard that such a taunt should be cast upon them, after all their long years of exertion to bring about the abolition of negro slavery. (Hear, hear.) No sect had been more prominent than they in pursuing to its consummation that great object, nor had more assiduously kept the interests of humanity in view, while they were acting as vigilant guardians of all the best laws and interests of society. (Cheers.) It was unjust in the extreme to designate men, who had been most prominent in vindicating the liberty of the negroes, as parties perseveringly, if not malignantly, hostile to freedom. (Hear, hear.)"

We cannot go so far as the honorable gentleman in his charitable extenuation of the Methodist secession from the Church, for we think that John Wesley would have accomplished a much more permanent good by a stricter observance of his ordination vows, and that there was no necessity or sufficient justification for the erection of his followers into a body distinct from the Church.—Most cordially, however, do we concur with Mr. Gladstone in hoping that the union "so unfortunately broken may ere long be resumed," and that it may be the glorious privilege of us of this nineteenth century, to behold the Catholic and Apostolic Church of the British Empire welcoming back to its bosom so large a body of its partially alienated children. Better notions on the subject of Unity are beginning to prevail in the Christian world; and it seems to us no strained conjecture, that the difficulties presented to the evangelization of the Heathen by the disunion among professing Christians, may be the means of leading Dissenters of every shade to review their principles more narrowly, and to come to the conclusion that there is but ONE ark for Christianity, and that the dove will never return with the olive branch from pagan lands, until our own dissensions have subsided, our own divisions disappeared.

INGRATITUDE.

THE only language of ingratitude is, *Give, Give!* but when the gift is once received, then like the swine at the trough, it is silent and insatiable. In short, the ungrateful person is a monster which is all throat and belly, a kind of thoroughfare, or common sewer, for the good things of this world to pass into, and of whom, in respect of all kindness conferred on him, may be verified that observation of the lion's den, before which appeared the footsteps of many that had gone in thither, but no print of any that ever came out thence. The ungrateful person is the only thing in nature for which nobody living is the better. He lives to himself, and subsists by the good nature of others, of which he himself has not the least grain. He is a mere encroachment upon society, and consequently ought to be thrust out of the world as a pest and a prodigy. All kindnesses descend upon such a temper as showers of rain or rivers of fresh water falling into the main: the sea swallows them all, but is not at all changed or sweetened by them. Such a one is *kindness proof!* He is impenetrable, unconquerable—unconquerable by that which conquers all things else. Flints may be melted—we see this daily—*but an ingrate cannot.* Friendship consists, properly, in mutual acts of kindness; but he who does an act of kindness to an ungrateful person, sets his seal to a flint, and sows his seed upon the sand; upon the former he makes no impression, and from the latter he finds no production.—*Dr. South.*

From the British Magazine.

KING'S COLLEGE.

The annual distribution of prizes to the successful candidates in the various branches of education taught at this institution took place on June 28th. The whole of the amphitheatre and the platform were crowded with visitors and students. The Archbishop of Canterbury was to have presided, but was prevented by indisposition, and the Bishop of London took the chair at two o'clock. There were also present, the Bishops of Chichester, Llandaff, Durham, Gloucester and Bristol, Ripon, Norwich, and Nova Scotia, the Marquess of Bute, Lord Bexley, Sir J. Richardson, Sir C. Price, Sir H. Halford, Sir R. Inglis, Sir J. Cross, Mr. Justice Patteson, Sir C. Clarke, Drs. D'Oyly, Shepherd, and Hewlett, Messrs. Watson, Cotton, Locker, Arburthnot, H. Tooke, &c. The Rev. Principal (Mr. Lonsdale) stated the report to be most favorable to the establishment in every point of view, as regarded the progress of the students in academical studies, and as concerned their gentlemanlike, moral, and religious conduct. Nothing could be more praiseworthy than the behaviour of the young men placed under his direction, and nothing more satisfactory than the reports of the various professors as to their proficiency and attention.—The number of students was continually increasing, and every thing in the establishment was a source of congratulation to all persons connected with it. Mr. Lonsdale then briefly adverted to the honors which might be conferred by the London University, and observed that it was probable that the greater number of pupils educated in King's College for the three learned professions might proceed from that place to the Universities of Oxford and Cambridge, and that therefore it would not be a matter of surprise if but a few degrees were conferred by the London University upon their pupils. He was most happy to hear, and to inform the right rev. chairman and the company, that many of those pupils who had proceeded from King's College to the Universities of Oxford and Cambridge had supported the reputation of the institution, and acquired high honors at both those ancient seats of learning. Mr. Lonsdale then made some allusions to the increased advantages that would arise to the college from the building of the projected hospital, and concluded by announcing the names of the students to whom he had awarded the prizes in the class of theology, and presenting them to the bishop, who presented to each gentleman the prize awarded (consisting of elegantly bound books) in his respective turn.

THE DUKE OF WELLINGTON.

A circumstance highly honorable to the character of this distinguished soldier and statesman has lately come to our knowledge. As high constable of the Tower, his grace has the appointment of all the warders, a situation of considerable emolument. The office of warder was always sold previous to the Duke of Wellington's appointment as high constable, and was, of course, a source of considerable profit to those who filled that important post under the crown, the price given for the place being £300, and sometimes a little more, while the fitness or unfitness of the party making the purchase was seldom or never considered. The Duke of Wellington was no sooner appointed high constable than he resolved on abolishing this practice, and as vacancies have occurred they have been invariably filled up by serjeant-majors and non-commissioned officers of the guards, who have distinguished themselves in the ranks, and by general good conduct and steadiness. There are now among the warders many old veterans, and some who served with his grace during the Peninsular war, and at Waterloo. The Duke of Wellington has not only in the most generment, but has also been the means of rewarding many good soldiers, and rendering the eve of their life comfortable.—*Bath Herald.*

PRESENT OF A KITTEN TO HER MAJESTY.

Our readers will recollect an account in the *Mercury*, a few months ago, of the whimsical fancy of an old woman named Baker, living at Scredington, near Sheffield, who sent a kitten to the Queen. It was placed in a basket, furnished with white clothes for it to lie on, and containing an abundant supply of bread and butter for its sustenance during its long journey; the basket also contained a letter, setting forth how that some time before her Majesty was crowned the old woman had been informed in her midnight visions that her favorite tabby would have three kittens on the day of her coronation, and had been commanded to send one of the litter to the Queen. The day arrived, and wondrous to tell, the cat did bring forth three kittens. The old woman, not at all surprised at the event, selected the finest of the feline trio, upon the head of which her fancy had impressed a crown, and securing it in a hamper as above related, she dispatched it by coach, having appended to it the following direction:—"To the Queen, in Lunnun, or elsewhere; to be taken great care of." Nothing was heard of pussy's journey, and the papers contained no account of her arrival at the palace to satisfy the curiosity of the old woman, who, indeed, had almost despaired of the cat's having reached her destination, when a few days ago a letter bearing the royal arms was received by the old lady: it was from the Queen! and contained the important information of the young kit's having safely arrived, and that she had become a very fine cat; and in proof of the letter's being genuine, two Bank of England £5 notes were enclosed. The letter and the notes were unintelligible to the old woman, who cannot read, but on being informed of the meaning thereof, she could not restrain her expressions of gratitude to her Majesty, who had thus been the means of affording an accession of comfort to one who, though fantastic in her notions, is not an undeserving object. She immediately laid in a stock of tea, and bought two pigs, putting the remainder of the money in the savings bank.—Her Majesty's generosity will, therefore, in all probability, be productive of comfort to the old woman till her dying day. Though the good dame was confident that the migration of puss would produce a useful result, her husband was incredulous, and he much feared that the act of his wife would be considered an insult towards her Majesty. The old people were weeding on the farm of Mr. Robert Lockwood, of Spanby, when the letter arrived, and its contents, to them a little fortune, not only rejoiced the hearts of both by the sudden acquisition of wealth, but relieved the old man's mind of the dread of expected punishment: the old lady, too, had been subjected to the jeers of her neighbors for what they thought a foolish whim, but the arrival of the money turned the tables, and caused the old people to be envied by many.—*Lincoln Mercury.*

NOTICE.

MRS. SMEDES' BOARDING AND DAY SCHOOL, for Young Ladies, under the immediate supervision and care of the Rev. Aldert Smedes, is now open for the reception of pupils, in the large and delightfully situated house, 168 Duane street, opposite the park in that street.

The room in which the school is held is one of the most spacious, well lighted and pleasant in the city, and being built in the rear of the main edifice, is perfectly quiet and retired. Parents and guardians are respectfully requested to call at the institution and make a personal investigation of every thing connected with it.

Boarders are received for $250 per annum, which includes tuition in English. The usual extra charges are made for modern languages, music, and the other accomplishments.

Sept. 21, 1839. tf

SELECT ACADEMY, with Male and Female Departments—in the basement story of St. Clement's Church, Amity-street, New York.

The Rev. JAMES SUNDERLAND would respectfully inform the citizens of New York, that instruction will be given at the above institution, in all the branches of study usually comprised in an English education, together with the Latin, Greek, and French Languages, including Music and Drawing. And, having taught successfully for some time in other cities, he flatters himself that he can, by assiduity and attention, secure the confidence of all who may intrust to his care the education of their children.

The terms for tuition are reasonable, but will be required quarterly in advance. The quarters commence September 1st, November 23d, February 15th, and May 10th. Vacations—the month of August, and Christmas week. No scholars will be received for a less time than one quarter; nor will any deduction be made for absence, except in cases of protracted sickness. The number of scholars will be limited to twenty-five.

For further information, apply to Mr. Sunderland, or Lady, at the above institution, or at their residence.

REFERENCES.

The Right Rev. BENJAMIN T. ONDERDONK, D. D.
The Right Rev. LEVI S. IVES, D. D. LL D.
The Rev. LEWIS P. BAYARD, D. D.
Also, the PATRONS of the ACADEMY.

Officers of Instruction.

The Rev. JAMES SUNDERLAND, *Principal.*
Mrs. R. M. SUNDERLAND, *Assistant.*
Sept. 1—8t

ST. MARY'S HALL.

THE Winter Term of this institution will commence on Wednesday, November 6 Punctual attendance on the first day of the term is earnestly requested.
Green Bank, Burlington, N. J. Oct. 5, 1839. 6t

SELECT SCHOOL FOR BOYS, ULSTER,

ULSTER COUNTY, N. Y.

THIS Establishment is beautifully situated on the west bank of the Hudson river, about one hundred miles from the city of New York. For beauty of location and scenery, Ulster village is surpassed by few, if any places on the river; while the salubrity of its air, and seclusion from the bustle and confusion of large places, admirably fit it for study and the education of youth: the spaciousness of the house, and the number of apartments, admitting of each two boys having a room to themselves, will administer to comfort.

The school is select, being limited to 16 scholars, under the direction of the Rev. H. Adams, and forms nothing more pretending than a Christian family, united together for the purpose of improvement. The intercourse of the Principal with his Pupils is parental and social, (his discipline of the mildest kind,) that talent may be elicited, the disposition known and improved, while the mind is elevated and the best affections cultivated. The instructor and his scholars are companions and friends, associated together in affection at the family altar and family table, in their studies and amusements, that as far as practicable, improvement in manners, in morals, and in learning, may advance together.

THE TERMS.—The small number of pupils considered, are believed to be as low as any kindred establishment, $250 per annum, payable half-yearly, in advance, for all the branches of a finished English education, and all studies preparatory to admission to any college All books and stationary furnished without extra charge.

A resident assistant is employed to teach the Modern Languages, for which there will be an additional charge.

There will be a vacation in each year, from the last Friday in July, to the first Monday in September.

No Pupil will be received for less time than one year, and none may be removed without three months notice.

No expenses will be incurred for articles of clothing, or any other necessary, beyond the sums placed in the hands of the Principal for that purpose.

It may be mentioned, for the information of those visiting their children or the school, that a steamboat plies regularly twice a week, between the village of Ulster and New York city.

REFERENCE, by permission—to the Rt. Rev. B. T. Onderdonk, D. D.; the Rev. Jonathan M. Wainwright, D. D.; the Rev. M. Eastburn, D. D.; Mr. Philip Dater; Mr. W. A. F. Pentz, and Messrs. Barclay & Livingston, New York city; Mr. Henry [illegible] Ulster county; Gen. J. S. Smith, Kingston, Ulster county, N. Y.; Mr. Thompson S. Brown, Dunkirk, Chatauque county, N. Y.; Rt. Rev. H. U. Onderdonk, D. D., Philadelphia, Penn.; Rev. Dr. Wyatt, D. D., Baltimore, Md.

N. B. Two vacancies will occur about the first of October. Sept. 14. tf.

ABBEVILLE INSTITUTE, NEAR LANCASTER, PA.

THIS INSTITUTION, which is now offered for rent, was chartered by the Legislature of Pennsylvania, in 1835. It is situated about one and a half miles from the city of Lancaster, and is accessible in all directions by railroads and turnpikes. There are about 74 acres of first rate limestone land attached to the establishment. The buildings, with a fine garden attached, are very extensive, and in perfect order: having been formerly a gentleman's private residence, they abound with comforts not usual in similar establishments. There are in it all the accommodations, i. e. furniture, bedding, &c., necessary for 40 boarders. Being a chartered Institution, it is entitled by a law of the State, to receive from the State Treasury from $300 to $500 per annum, according as the number of its pupils varies from 15 to 40. It has heretofore been conducted by an Episcopal clergyman. There would be no objection, however, to placing it in charge of a layman of that denomination. Though under a Board of Trustees, the head of the establishment would be left to pursue his own plans as to discipline, studies &c., with no other restriction, than that it is to be conducted according to the usages and principles of the Episcopal Church.

Application, if by letter, post paid, to be made to the undersigned before the 1st *of November next*
S. BOWMAN.
Lancaster, Pa. Sep. 23, 1839. tn1

TROY EPISCOPAL INSTITUTE. This Institution was incorporated at the last session of the State Legislature. The following persons compose its first Board of Trustees: W. F. Walker, John D. Dickinson, Stephen Ross, Jonas C. Heartt, George B. Warren, Daniel Southwick, Silas K. Stow, Daniel Gardner, Henry Vail, Josiah Bouton, A. J. Rousseau, Elias Pattison, Anson Arnold, Ralph B. Roberts, George Gould.

Under these, the organization of the Board of Instruction is full and efficient Every department is adequately supplied, and all placed upon such a footing as to give greater promise of permanence and usefulness than has heretofore been enjoyed.

Some modifications in the internal and financial arrangements of the Institute, suggested by experience, are in progress, and will be in operation at the opening of the next session.

The next, or Fall term, will commence on Friday, November 1, 1839.

It is very desirable that pupils should be present *punctually* at the opening.

CHARGES, as heretofore.

Applications for admission may be made to the Principal, the Rev. W. F. WALKER, personally, or through the post office; or to JOHN W. MITCHELL, Esq., New York

Mr. B. ROBERTS, Treasurer, will receive, and be responsible to patrons for, all moneys on account of tuition; and, also, take charge of that which may be left for the use of pupils.

Troy, September 6, 1838. 12t

WEST HOBOKEN INSTITUTE FOR BOYS. REV. W. W. NILES, Principal. This Institution is designed to give a *thorough Christian* education, moral, intellectual and physical—English, Classical or Mercantile, to the sons of parents desirous of placing their children near the city, and yet, of having them wholly removed from its temptations.

The location, one mile and a half from Hoboken Ferry, is not surpassed by any in the neighborhood of New York; scarcely, perhaps, by any in the world. The number of pupils is limited to 25. These, whether in doors or out—by night or by day, are never left alone: but are constantly attended by their Teachers.

References—Rt. Rev B. T. Onderdonk, and the clergy of the city generally; Prof. J. Orville Taylor, of the New York University; also the parents of children in the Institution, the names of whom, together with a prospectus, may be had at the rooms of the American Common School Society, No. 128 Fulton street, up stairs. Boys under 12 years of age preferred. No parent, who cannot consent to have his son submit to the self-denial of a thorough training in all respects, need think of placing him at this Institution. july 27 tf

JUST RECEIVED, Select family and parish sermons. A series of evangelical discourses, selected for the use of families and destitute congregations, by the Rt. Rev. C. P. McIlvaine, D. D. Bishop of the Prot. Epis. Church in the Diocese of Ohio; with a preliminary address by the same. Vol. ii. LOUIS SHERMAN, Prot. Epis. Press.
Also the first volume for sale as above. 142 Fulton-st.
Aug. 24

ORGANS—GEORGE JARDINE, *Organ Builder*, 459 *Broadway, Corner of Grand-street, New York.*—Church and Parlor Organs, and Church Organs with finger and barrel movements combined, of inestimable use in country churches, where organists cannot always be obtained.

N. B. The gold medal of the American Institute awarded to G. J. for the best instruments, both at the fairs of 1837 and 1838.
June 26. 1 in 2w—6m

MRS. LINCOLN PHELPS' INSTITUTE,

AT RAHWAY, NEW-JERSEY,

WILL be opened under competent teachers in all the branches of a useful, liberal and polite education, after the 6th of November next.
Sept. 28. tf

THE ETON LATIN GRAMMAR.—Just published by Louis Sherman, 142 Fulton street, "The Eton Latin Grammar;" with the rules for the genders of nouns, the preterperfect tenses of the verbs, syntax and prosody given in English; together with rules for construing and a short system of Rhetoric, First American edition. Edited by the Rev. James Coghlan, A. B., Queens College, Cambridge (England,) and Rector of St. Paul's church, Flatbush L. I., New York.

"Nullum munus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem"—*Cicero.*

The reputation of the little work now offered to the American public, as a book most admirably calculated to initiate the student in the elements of Latin Grammar has long been established in England. That it is the Grammar used in the first classical institution of Great Britain may of itself be considered a recommendation to the unprejudiced teacher, and when to this it is added what is well known to be the case, that, with very few exceptions, *it is the Grammar used all over England* wherever the classics are taught, it would seem needless to say more, in order to claim for it the notice and serious attention of those gentlemen who are engaged in the important duty of educating the youth of the country.

If the attention of the public be once fairly attracted to this elementary work, there is no doubt that it will receive a large share of their patronage, for its merits as a school book, are unquestionable; since they have long been attested by the seal of approbation from multitudes of scholars by whom it has been adopted.

JERRAM ON INFANT BAPTISM.—Conversations on Infant Baptism, by Charles Jerram, A. M., Vicar of Cobham. Also, A Conference between two Men who had Doubts about Infant Baptism, by the Rev. W. Wall, author of the "History of Infant Baptism." Just published, and for sale by LOUIS SHERMAN, 142 Fulton-street.
August 8, 1839. tf.

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*

Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes
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